

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. LIII, No. 5  
WHOLE No. 1335

May 11, 1935

PRICE 10 CENTS  
\$4.00 A YEAR

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### The President's Forecast

THE radio address of the President on the night of April 28 differed in several respects from its predecessors. More serene in tone, and devoid of dramatic phrases, it seemed to reflect the President's confidence that we had seen our worst years. "Never since my inauguration in March, 1933, have I felt so unmistakably the atmosphere of recovery," said the President, and he thought that we had achieved something more than "the recovery of the material basis of our individual lives. It is the recovery of confidence in our democratic processes and institutions."

Perhaps the address is more notable for omissions than for inclusions. Naturally, the President's immediate concern is to carry out the purposes of the work program for which Congress has appropriated \$4,880,000,000, for never has Congress authorized so vast an expenditure, or an expenditure that will need more careful planning—and still more careful watching—if it is to stimulate industry and break the dead center of this depression. It was to be expected, too, that the President would again praise the National Recovery Act, and express his desire that Congress should continue it for another two years. The President further gave evidence of his desire to place the country upon a sound financial basis, when he warned us that we cannot continue to create Federal deficits year after year, but must rely upon the measures proposed in the social-security bill "as a necessary part of the future unemployment policy of the Government."

These and other statements and recommendations are precisely what we should look for, granted the President's policies at this perilous time. One omission, however, is decidedly noticeable. Labor is fast losing its confidence "in our democratic processes and institutions." Under

the NRA it has witnessed an unparalleled growth of the company union, and a corresponding weakness in free organizations. It has seen the Government violate its own law in at least two major instances, by continuing relations with industrialists, of whom one always barred the Blue Eagle from his establishment, while the other lost his for refusing to abandon unfair trade practices. Reflecting upon the phenomena of Henry Ford and the Colt Patent Firearm Co., labor is beginning to wonder just what this Administration means by collective bargaining. A word from Mr. Roosevelt might have brought light, but that word was not spoken. What the President recommended, implicitly, was the re-enactment of the Recovery Act, with Section 7a unchanged. But that section the Government itself has not respected. Industrialists have scorned it.

It seems to us that this Administration does not support, and never did, an interpretation of Section 7a which would have helped labor. The most recent instance is furnished by the Colt factory. The Colt managers refused to bargain collectively with the representatives of three unions, and in consequence the National Labor Relations Board ordered the removal of the Blue Eagle. The Government, however, continued to purchase arms from the company, and on appeal, Donald Richberg, acting chairman of the National Industrial Recovery Board, claimed that the Department of Justice, headed by Attorney General Cummings, held that the case could not be prosecuted successfully in the courts. According to Senator Nye, of the Senate Munitions Committee, Mr. Richberg stated in testifying before the Committee that "the NRA and the Department of Justice do not admit that under Section 7a they can compel employers to bargain collectively with union representatives, elected by the employees." "It has taken the Government almost two years to make this ad-

mission," exclaimed Senator Nye, "while workers all over the country thought the Government was encouraging them to organize as they saw fit."

As long as the Government takes the attitude that the section is unenforceable, nothing will be done. Frankly, the Government may be right in this contention. Half a dozen decisions in the lower Federal courts indicate that it is right. Why, then, was a test not eagerly sought by the Government eighteen months ago? A sustaining decision would have been of immense benefit to labor. An adverse decision could have been followed by new legislation, in conformity with the decree of the Supreme Court, yet calculated to guarantee organized labor a maximum of protection. But the Administration chose, rather, as the American Bar Association protested last summer, a policy of evasion which left the impression that it distrusted this branch of the Government, and that it desired to create conditions which the Supreme Court would not dare reverse.

As a result, the industrialists have demonstrated that the Government will back down when faced by a show of force, and labor is left to hold the bag. When the Supreme Court rules in the *Schechter* case, the air will be cleared of excuses. If the decision is adverse, it will still be possible to salvage some of the purposes of Section 7a. If the decision is favorable, the section should be enforced with all the power at the disposal of the Government.

### Stupidity and Cupidity

ADDRESSING a group of college deans in New York last week, Basil Manly, vice-chairman of the Federal Power Commission, chose a subject with which few men in this country are better acquainted. Yet even at the risk of presumption, we venture in one point to disagree with Mr. Manly. "It would appear that the cause of the present unenviable position of the utility companies," said Mr. Manly, "may have been not so much cupidity as stupidity."

This is a charitable view which we cannot accept without considerable qualification. Of the stupidity of the managers of eight out of every ten public-utility companies, there can be no doubt. For years they outraged public opinion, and at last faintly aware that their tactics were not notably successful, they outraged that public opinion yet more deeply, by purchasing professors, editors, and other publicists, and by arranging a program of favorable publicity for use in the schools. This program was inaugurated with studied secrecy, but it soon became as noticeable as a sore thumb, and as public as Broadway.

Again, such tactics as that of the New York utility company which valued a parcel of discarded motor trucks at \$122,000, in an attempt to secure "a fair return on the investment," the fair return being, of course, a higher price for its wares, have been carried down to the present. Here and there may be found an official of a public utility who realizes, at least dimly, that the public long ago tired of robber barons of the Rhine, taking toll of

all who passed by. But he is a rarity, an albino among frogs.

Nor, in our judgment, can the cupidity of this gentry be called in question. In fact, their cupidity has been, and is, dominant, their stupidity being merely an accidental quality. Their one aim has been to show the largest possible return on the investment. The welfare of their employees, and the welfare of the public, they have never considered, except when threatened by the law. Their officials have not entered the political field, as some men go into it, for the excitement of the game, but because it was necessary to prevent public-utility commissions from protecting the public. By hook and by crook they have worked to exact from the public all that the traffic would bear. They have owned but one purpose, to make money, and one law, self-interest.

But perhaps we have disagreed too hastily with Mr. Manly. In Scriptural phrase, sin is folly and the sinner a fool. Cupidity is certainly stupid, and to that extent we can agree with Mr. Manly.

### A New Deal for the Negro

A BILL has been introduced in Congress to create a permanent commission for the study of problems connected with the needs of the Negro. Its author is Arthur W. Mitchell, a Negro and a member of the Democratic party, representing a Congressional district in Chicago. The proposed commission will consist of five members, appointed by the President, and at least three of them must be Negroes. The bill has been referred to a sub-committee for public hearings, and as it is said to have the support of the Democratic members, its chances for enactment are favorable.

The general purpose of the commission is to consider all matters pertaining to the Negro which may be referred to it by any department of the Government. Specifically, it will study labor problems affecting the Negro, and make recommendations which may solve them. This may seem a narrow program, hardly meriting the attention of a Federal agency, but only to those who do not realize how narrowly restricted the field of Negro labor has become. If the commission undertakes this part of its work seriously, it will be busily occupied.

Regrettably, organized labor has never been able, or if able, not willing, to cooperate with workers whose skins are black. The color line has been drawn by labor groups quite as strictly as by social groups, and because of this lack of cooperation, Negro labor organizations are few and weak. Meanwhile the Communists and other professional trouble makers have been boring in. That up to the present they have not been notably successful in stirring this oppressed portion of our people into open revolt, is a striking tribute to the religious and moral fiber of the Negro race. But they have achieved some measure of success, particularly in Northern cities. Unless the white race awakens to its duty to the Negro, they may go much farther. Justice demands that the rights of the Negro as a man and a citizen be given full recognition, and charity



requires us to make special efforts in behalf of a race long oppressed by us.

Mr. Mitchell hopes that one important result of the studies to be made by this commission will be the formulation of a labor policy which will foster a better understanding between the two races. We share that hope, and while we hardly expect to find its realization through a Federal report, no serious and intelligent effort to promote mutual confidence among the various classes of our people can be wholly lost. Too long have we looked with indifference upon the efforts of the Negro to raise himself above the plane in which the race existed at the end of the War between the States. Too few of us realize the marvelous progress made by the Negro in this brief period of seventy years. Malice and bigotry must not be suffered to check it. We see a distinct field of usefulness for the commission proposed by Mr. Mitchell.

### Civil Service and Graft

THE city of New York is at the moment conducting one of those investigations which, like investigations in the more rarefied atmosphere of Washington, usually begin with trumpets, and commonly end with slackened drums. The New York investigation centers on an examination of the Emergency Relief Bureau, an institution which disburses millions every month to the unemployed. The money which it distributes is paid in by the city, the State of New York, and the Federal Government.

Obviously, an institution of this magnitude requires a large administrative force. The emergency which its administrators faced demanded quick action, and, on the whole, it is not surprising that mistakes were made, particularly in the choice of employees. Many of these, it is asserted, were wholly without a training which would have fitted them for their work, while others, as the head of the Municipal Civil Service Commission testified, could look back, with repentance, it is to be hoped, to a police record. Hence much time has been lost, and agencies which would have directly attacked pressing problems of relief still remain to be organized.

The frequency with which these and similar stories are told, indicates a serious weakness in the American method of carrying out works of relief. We seem to wait until the emergency is upon us, and then we look about in bewilderment for means of coping with it. Since works of this kind promise to be a feature of the public scene for years to come, it is incumbent to take measures at once which will free them from political influences, and by supplying them with a trained personnel make them really effective. For when a group of public officials are put in charge of a relief fund, and told to act quickly, the results may be very sad.

This problem promises to be serious indeed in connection with the Federal work relief fund of \$4,880,000,000. If the same disregard for workers, qualified by competitive civil-service examinations, that has been noted at Washington for some time, continues in force, the results may be no less than appalling. We are not at all

inclined to rate Messrs. Walker, Ickes, and Hopkins as political profiteers, but the proper control of expenditures so enormous is not an easy matter. Men who handle large sums of money usually demand that they be bonded, as a safeguard both to the beneficiaries and to themselves. Messrs. Walker, Ickes, and Hopkins will be well advised to bond themselves by requiring that, wherever possible, those who work under them be qualified, after examination, by the United States Civil Service Commission. We are not referring to such "examinations" as were taken, for instance, by Postmaster Goldman, of New York, which are mere farces, but to competitive examinations.

A demand for workers thus qualified will have many excellent results. First, it will relieve the administrators of political pressure, and allow them to give their whole time to their work. Next, it will turn back the thousands of political hacks who even now are marching on to Washington to put both feet in the public trough. Finally, while some graft in the disbursement of this huge sum is probably inevitable, the employment of qualified workers will reduce it to a minimum.

We are not making an exorbitant or impossible demand upon Messrs. Walker, Ickes, and Hopkins. The language of the Act authorizing the works program, permits the President to "make appointments without regard to civil service, and to fix pay without regard to the classification Act." The Attorney General has ruled that this language is not mandatory, but permissive. If he so wishes, the President can bring all employees to be signed under the Act, within the rules of civil service.

We trust that the President will see fit to do this. Even with good will on all sides, the administration of this Act bristles with difficulties. The enrolment of politicians and their henchmen will mean, at best, wasted funds, and, if the law of probabilities still holds, the worst scandal that has yet disgraced the country. We feel full confidence in Messrs. Walker and Ickes, and confidence in the good intentions of Mr. Hopkins. But they cannot possibly succeed, unless their every appointment is an appointment made for merit, not as a reward for political services.

### Is Education Enough?

ENOUGH for what? What do you mean by education? Probably Horace Mann has been misinterpreted by posterity, but he is largely responsible for the delusion that man's whole happiness is attainable only when you have taught the young idea how to read, write, and cipher. A newer phase of the delusion, without changing, in fact emphasizing, the original error, adds a high-school and college training to the elementary courses.

That is what has been called the American system. Some are very proud of it. Others deplore it. "We are learning by bitter experience," said Dr. Ralph C. Hutchison, president of Washington and Jefferson College, in a recent address in New York, "that the insidious principle of American education is wrong." Something even more than ethical principles is needed in education, said Dr. Hutchison, "for while right principles are known the

world over, people lack the will to put them in practice." What education needs is a force that will not only illumine the intelligence, but strengthen the will; in other words, it needs religion.

Dr. Hutchison is getting back to the ideals of our first American schools. But those schools merely reflected the practice of the schools of a Christian civilization for fifteen centuries. The secular school, knowing nothing of religion, and dealing with the pupil as though he had no responsibility to Almighty God, is not an outgrowth of the early American spirit, but a perversion of it.

Yes, it does seem that "the insidious principle of American education is not right." It is not enough for life, because it misunderstands life's most fundamental purpose, and it is not education because it omits religion which is the very soul of education. We have had that sort of education for nine-tenths of our children for more than four generations, and at the end of it we are the most criminal nation on the face of the earth.

### Note and Comment

#### Magic and Agriculture

SOME light may have been shed upon the psychological processes underlying much of our agricultural legislation or proposed legislation by a paper on "Magic and Science," read at the tenth annual meeting of the Catholic Anthropological Conference, held at the Catholic University of America on April 23, 1935. The author of the paper, the Rev. Dr. John M. Cooper, of the Catholic University, showed in clear and interesting fashion the part that science plays in the lives of primitive peoples, who are still in the nomadic or pastoral stage. Among such races magic, in fact, is no more important an element than it is in our so-called advanced civilization, where there always remains a certain residue of superstition, taboos, and fears. Man in the simple stage, said Dr. Cooper, has not yet learned to try to coerce the forces of nature. He takes sickness, for instance, for what it is, and seeks such simple remedies as are at hand. He uses a true, though elementary science. The change comes when he enters the agricultural stage. With the tilling of the soil comes an urge to control and propitiate the unknown forces of nature, and magical practices arise. The reason for this sudden leap forward of magic with the advent of agriculture has not yet been adequately explained. Nevertheless, it is a profoundly interesting fact that as man becomes more calculating, as he places his trust increasingly in a planned economy, rather than in nature's uncontrolled bounty, he evinces a parallel confidence in patent medicines and in planting corn on the dark of the moon. Other interesting phases of the topic of magic were presented by Miss Regina Flannery, of the Catholic University, in "Magic Among the Indians of the Atlantic Seaboard," and by the Rev. Dr. Aloysius K. Ziegler's scholarly essay on "Geomancy."

#### A Married Clergy?

THE May issue of the *Forum* magazine carried an article under the pseudonym of "Mary O'Neill," urging, with considerable display of pseudo-psychological lore, that priests should be allowed to marry. The writer's arguments carry their own self-refutation, as emanating from a supposedly Catholic author, by their total ignoring of the supernatural motives, aids, and safeguards on which the Catholic practice of sacerdotal celibacy is based and relies. The picture of the "dreary" and "melancholy" days devoted to nothing but the sacred ministry and to study is ridiculous not only to Catholics, but even to such non-Catholics as have any concept of a clergyman's philosophy of life. Nor does it appear to occur to the writer to ask how it would be possible for the vast work of the Church, parochial, educational, social, to be carried on as it is in the United States, were its agents nothing but a group of self-tormented, disillusioned men. An elementary acquaintance with vigorous Catholic parish life, in town or country, would dispel any such supposition. Another consideration, however, is lost from the picture: that of the lesson taught by a married Catholic clergy where such do exist, under the Eastern rites. While many estimable men are found among their number, who give edification and raise their own families in the fear of God, they are subject to the same personal idiosyncrasies in the matter of "temper" or other interior maladjustments as may crop up in the celibate clergy. Temptation comes their way in manners unknown to the celibate, and they have difficulties of their own in keeping the allegiance of their flocks, particularly of the younger generation, who instinctively respect the sacrifice involved in the celibate life. Whoever or whatever "Mary O'Neill" may be, we should recommend to her a little tour among the separated Orthodox and the united Eastern married clergy, before she philosophizes further upon this subject.

#### Restoring Mount Carmel

FEW places can be more deservedly titled a "deserted village" than the once flourishing hamlet of Port Tobacco; in Charles County in Southern Maryland. Formerly difficult of access, its silent houses look down upon a State highway, but tell no tale of its religious past. For at that spot, on October 15, 1790, was founded the first Catholic convent in the territory embraced by the original thirteen States of the Union. Three native Americans from the Carmelite Convent in Hoogstraeten, Belgium, and an English nun from the Convent in Antwerp, established Mount Carmel in Maryland. They came to Port Tobacco at the instance of Father Charles Neale, and consecrated their lives to pray and work for the conversion of America under the patronage of Archbishop Carroll, first Bishop of the United States. In 1831 the nuns moved to Baltimore. On March 27, 1935, the one-hundred-and-fifth anniversary of the death of Mother Clare Joseph Dickinson, practically the foundress of the original establishment, a society was formed in Washington, D. C., to undertake the restoration of "Mount Carmel in Mary-



land" at Port Tobacco. The site was purchased and also the one building still standing of the original group, through the kind assistance of the Archbishop of Baltimore. Chaplain of the society, "Restorers of Mount Carmel," is the Very Rev. Laurence J. Kelly, S.J., former Provincial of the Maryland-New York Jesuit Province. The Restorers plan to make the sacred spot a place of devout pilgrimage, and to revive the marvelous spirit of prayer and heroism that animated those brave pioneers.

#### Good News From Gulu

**A**T last we have discovered where Gulu is. Latest advices from the field locate it in Uganda, British East Africa, northeast of Lake Albert, two degrees above the equator. It must be very pleasant during the winter months. Five young Americans are hard at work in Gulu. They hail from Brooklyn and Los Angeles, Fall River and Trenton, and the fifth acknowledges Washington in Indiana as his birthplace; which is a pretty fair cross-section of the country. Their names are Norbert, Oswin, Ernest, Camillus, and Christopher, all Brothers of the Sacred Heart, connected with the American Provincial House at Metuchen, N. J. According to Brother Christopher, who is as unlike Missus Gummidge as can be imagined, the climate is rather warm, but since all missionaries are incurable optimists, this weather report is probably something of an understatement. These Brothers conduct St. Louis College at Gulu, and have done much to help in forming a native clergy, a work particularly dear to the heart of Pius XI. Twenty years ago, there were only twenty-five native priests in all Africa; today, there are more than two hundred. The work that remains to be done is indeed heavy, but surely the dawn is at last rising over the Dark Continent. We are proud of the work that is carried on in this long-afflicted country by our American Brothers.

#### "Not For A Million!"

**H**OW much would you charge for choking a stray cat? The newspapers have just culled some illuminating figures from a Columbia University professor's new book. It seems that the professor recently lined up some sixty-four unemployed persons, and by proposing certain repellent or attractive actions to them, succeeded in pricing their reactions. Twenty-four of his men and women subjects were over forty years of age, the rest were under thirty. The results of his investigation show a startlingly different sense of values between the sexes. The men, for instance, wanted \$2,500 for the cat-choking job; the women demanded \$105,000. But the women were violently bearish on eternity, being willing to toss away their hope of a hereafter for as low as \$10, while their brothers quoted \$10,000. Age split the group also. The younger set, both male and female, were willing to spit on George Washington's picture for a little more than \$9. The oldsters were more reverent; but still they had their price, quoting an average of \$10,000. Sex caused an amazing spread in the rates for indulging in cannibalism: high

(female), \$260,000,000; low (male) \$1,375,000. For the privilege of talking one hour with President Roosevelt the men were willing to do hard labor in jail for four days, but women for only one day. There was some deep psychic factor in the way that Mussolini split the group. All the men, and the younger women, thought a chat with Il Duce was worth around two days in jail, but the older women were ready to do nine days. Personally, we sniff at the whole investigation. Maybe the above figures are all right, but the answer to one question raises grave doubts in our minds. "What would you charge to suffer intoxication?" asked the professor. "Twenty-five dollars," said the men; "ninety-eight," said the women. Those rates look too high to us, much too high.

#### Parade Of Events

**B**UNIONS breed war, a shoe convention delegate in New York maintained. A unioned people is always on the verge of war, he said. European anti-union men inclined to agree. In their view, most European statesmen have bunions which make them warlike at peace conferences. Thus hope for peace lies in sterner union control. The necessity of forbearance for matrimonial harmony was exemplified during the week. A champion marksman in New Mexico fell into the habit of shooting off the heels of his wife's shoes in public. She became annoyed and had him locked up. Her impatience was menacing their marital tranquillity, it was said. . . . In New Jersey a husband became testy when his wife threw vases, tea kettles, furniture, and stale cake at him. He also became irritable when she threatened to kill him. Hard feelings were fast developing between them. . . . In Yugoslavia unrest and confusion prevailed. A sixty-year-old woman there was preparing to marry her seventeenth husband. . . . The leading political candidates were down with fractured skulls, and hospitals were preparing rooms for the remaining candidates on both tickets. . . . A conductor collecting fares told everybody they were on the wrong train. The passengers got off at the next station. At the next stop the conductor got off. He was on the wrong train himself. . . . An East Side boy asked: "Teacher, when the Soviets killed the Saar did they kill the Russian Bear, too?" Yes, little boy, they did. Now the national symbol is the Russian Polecat. . . . In the United States the depression clouds seem to need a lot of silver lining.

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SUBSCRIPTION POSTPAID  
United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 . . . . . Europe, \$5.00

Addresses:  
Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.  
Telephone: MEdallion 3-3082  
Editors' Office, 329 West 108th Street, New York, N. Y.  
CABLE ADDRESS: CATHREVIEW

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# John Fisher

HILAIRE BELLOC

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THE most difficult and the most necessary thing in the writing of history—and in the reading of it, too, for that matter—is to put oneself into the shoes and almost into the skin of the people of the time. Most writers of history do not so much as attempt this, and of those who try hardest none completely succeeds.

There are two reasons why it is so difficult to see things with the eyes and feel things with the sensations of men long dead: the first reason is that we cannot help taking our values from the world as we know it; the second is that we are looking *backwards* at history—but the men of the past time of which we are writing or reading were looking *forward*.

This difficulty of seeing things as they were is particularly strong in the case of the twin martyrs, Thomas More and John Fisher, and perhaps Catholics have even more difficulty in understanding the nature of their sacrifice than have non-Catholics; because Catholics today are highly conscious of that profound division between Catholic and Protestant which no one dreamed of in the martyrs' own day. We think of the martyrs as dying for the Church rather than yield to the declared and destructive enemies of the Church. Their task was much harder than that; they had to guess, to feel by instinct what was afoot, and it is the nature of their success in that task which makes these two men so exceptional.

Both men laid down their lives for the principle that the supreme head of the Church on earth was the Pope and no one but the Pope; that no national or other sectional power could be the supreme head of the Catholic body, and be answerable to none but God for his actions in connection with the ordering of the Church within his own local boundaries. They laid down their lives for the Primacy of Peter. That is a commonplace.

What is not a commonplace, and what makes them so remarkable, is that very few of those around them saw as they did that the principle was one of spiritual life and death; while, of those few who were at least reluctant to give up the point, they were the only two who rather than yield on *that point only* were prepared to die.

Why was this attitude of theirs so exceptional that it seemed to the mass of Englishmen around them absurd rather than heroic? For two reasons: first, that the King of England was at the moment of their trial in practice head of the Catholic Church in his dominions; second, that quarrels between Popes and Princes were familiar and regarded as temporary and bound to be healed.

The King was already universal Chief and Lord; not only head as a modern king might be head of his subjects, but fully master and monopolizing all right and initiative. That was how the King of England appeared to the average man at the time.

Both this average subject and his Sovereign spoke of

the Pope as Head of the Church, as all their fathers had done for centuries upon centuries, but in all the ordinary action of their lives it was the King and not the Pope who was at work. Normally it was the King who filled all the ecclesiastical vacancies: it was the King who ruled his ecclesiastical as his other subjects on a thousand matters which entered into their daily lives.

On the most important practical point, that of money, the clergy thought in terms of the King. It was the King who would ask them for an aid, and who, though the aid was voluntary in theory, in practice taxed them to obtain it.

In all matters the royal power was higher than it had ever been before in the history of the country, and the spiritual awe in which the royal power was held was the most vivid moral force at work in the England of the day. To deny the King's right to order his subjects in any matter sounded much more like blasphemy in 1534 than did questioning the authority of *any* ecclesiastic, even the highest.

And the second point which is so often forgotten is even more important. When the contemporaries of the martyrs heard in 1527 or so that there was friction between the King and the Pope, what they said to themselves was: "Oh, another of these quarrels!" History had been full of such.

For a long lifetime and more their fathers had seen rival kings backing the authority of rival Popes; they had seen the violent disputes about the Pope's appointment to livings within the kingdom, and about the admission of the Papal orders even in matters purely ecclesiastical. They had seen every kind of conflict between the lay and the civil power. It was in the nature of things that these should be cropping up again, as they had cropped up for hundreds of years.

It was taken for granted that this last one would be settled as all the others had been. It was not conceivable to them that the unity of Christendom should ultimately be broken for good.

For half a dozen years before the martyrs went to their glory, Europe had been filled with nothing but quarrels between rulers of all degrees and the Church upon all manner of points. The King of France had been much nearer to setting up a patriarch of the West than the King of England had been, and in Germany the whole population was shaken and wavering in its conception of Church authority. Indeed, England was the country in which the Church seemed to be in the safest state, and in which certainly there was least corruption.

Be it remembered that there was no other spiritual matter in question for the martyrs than this one apparently technical and abstract point of the Pope's supremacy.

It might have seemed to many a man of vague judg-



ment a petty point. The great monasteries were standing in all their splendor throughout the realm when the first declarations of royal versus Papal supremacy had been made. The ancient Liturgy, the traditional devotions, were as firm as they had always been. Mass was not only universal, but a matter of course. Doctrine was indeed disputed (as it had been disputed fifty times before up and down Christendom even to the extreme of the great civil war in southern France more than two centuries before); but that an actual disruption of Christendom could come was inconceivable to the average man. He had no clear appreciation of the connection between the Primacy and the survival of Catholicism.

Had you shown Henry himself, by a piece of second sight, the service going on in an English Cathedral only thirty years after his death and under the nominal authority of his own daughter, he would have thought himself mad.

But of those few who did appreciate that to abandon the Primacy of Peter was to destroy the Catholicism of England, two men in the highest positions not only appreciated the truth, but appreciated its awful value. They set it higher than life.

Now between these two men, Fisher and More, there is a contrast. The names are always linked together, for they were both martyrs, conspicuous by their highly exceptional resistance as by their very great position in English society in all its aspects: foremost in scholarship, in renown, and in public position—the one in the lay and the other in the ecclesiastical world. The contrast lay in this, that whereas More was political, Fisher was official.

More had been Chancellor, and the Chancellorship was the highest of offices, but its character was not that of the civil service. Fisher was a perfect example of those Tudor officials who were in the eyes of the time servants of the state: civil servants as we call them nowadays; men whose whole business it is to follow the government and never to take sides.

Herein lies Fisher's particular point, and it is one that is nearly always missed. He went to his death not only rebelling against the King, but rebelling against the whole atmosphere and tradition of the world to which he belonged.

This great man was prepared, providentially I think one may say, for the great part he was to play. He had been Queen Catherine's confessor and a close friend. He was therefore her natural advocate during all her heroic struggle to maintain her rights and those of her child against the foolish, impulsive man whom her rival had infatuated—bewitched, as he himself said later on.

His immense learning, his eloquence, the prestige of his intelligence—he was in these things perhaps the first man in England—made the part he played the more decisive. And it is true to say that of all the English millions who sided with their Queen and their Princess, and who detested Henry's aberration, Fisher was the head and the most thoroughly representative. In him the universal English protest against Henry's disastrous and contemptible folly was incarnate.

But it was not his special position near the Queen, nor his learning, nor his representative national quality, which most distinguished the martyr in those fierce days. It was his courage.

It is always the temptation of an advocate to talk so that he might be talking on either side. His anger is a false anger, his apparent convictions play acting. Of course, it could not be so with Fisher as the advocate of Catherine, for he was not an advocate by nature nor even by choice. He was concerned with statement, burning statement of truth, not with making out a case, and it was this which moved the King to personal fury against him. It was not only the fury of an inferior who detests the moral pressure of one whom he feels to be superior, it was the fury of a man, weak, vain, and violent, who has been stunned by another's sincerity of eloquence and power of word. It was the hatred of the King for the Prophet.

When in the height of the trial Fisher delivered his famous address, he changed the whole atmosphere of the affair, and Henry was mortally wounded. What he did in the matter of Fisher was a personal revenge, much more than what he did in the case of More.

Before leaving so slight a writing upon so great a theme, let me bring in something quite different, the death scene. I have always thought that if one were teaching English history by that valuable method of vivid visualization, by the presentation of concrete appeals to the senses rather than on argument upon tendency and cause, the death scene of this martyr would be among the most valuable of the episodes.

It was a brilliant summer morning, the twenty-second of June, when he came out to go the little way between the door at the foot of the stairs from his cell, and the scaffold, on which the early sun was shining gloriously from down the river. He saluted with a text from the Vulgate, from the Liturgy honoring the Divine light. The steps up to the platform must have been from the west, for the dazzling eastern light fell full upon his eyes as his tall, emaciated, aged figure hobbled up on its swollen, painful limbs. They had tried him so that he could hardly walk.

All the world knows what followed—the one thud of the axe. How the body laid there naked all day till evening, how the headless body, how that trunk was taken by the guards on their halberds and tossed without ceremony in the hole in the ground they made for him.

For my part I also believe that story (it is a matter of probability and tradition, for we have not got it from a contemporary) which tells of Anne's outrage against the head which had stood so high in the scholarship and sanctities of the Renaissance. It is said that she ordered that head to be brought to her, the head which never wore the Cardinal's hat and which had been jeered at for such an honor. It is said that when she took the relic up with one hand she struck the mouth with the back of the other, blaspheming the lips that had said such powerful things against her. One of the teeth bruised her skin. She was with difficulty healed. It is symbolic.

# Thomas More

G. K. CHESTERTON

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**M**OST would understand the phrase that the mind of More was like a diamond that a tyrant threw away into a ditch, because he could not break it. It is but a metaphor; but it does sometimes happen that the metaphor is many sided, like the diamond. What moved the tyrant to a sort of terror of that mind was its clarity; it was the very reverse of a cloudy crystal filled only with opalescent dreams or visions of the past.

The King and his great Chancellor had been companions as well as contemporaries; in many ways, both were Renaissance men; but in some ways the man who was the more Catholic was the less medieval. That is, there was perhaps more in the Tudor of that mere musty fog-end of decayed medievalism, which the real Renaissance reformers felt to be the corruption of the time.

In More's mind there was nothing but clarity; in Henry's mind, though he was no fool and certainly no Protestant, there was something of confused conservatism. Like many a better man who is an Anglo-Catholic, he had a touch of the antiquary. Thomas More was a better rationalist; which was why there was nothing in his religion that was merely local, or in that sense merely loyal.

More's mind was like a diamond also in a power like that of cutting glass; of cutting through things that seemed equally transparent, but were at once less solid and less many sided. For the true consistent heresies generally look very clear indeed; like Calvinism then or Communism now. They sometimes even look very true; they sometimes even are very true, in the limited sense of a truth that is less than the truth. They are at once more thin and more brittle than the diamond. For a heresy is not often a mere lie; as Thomas More himself said, "Never was there a heretic that spoke all false." A heresy is a truth that hides all the other truths.

A mind like More's was full of light like a house made of windows; but the windows looked out on all sides and in all directions. We might say that, as the jewel has many facets, so the man had many faces; only none of them were masks.

Thus there are so many aspects of this great story that the difficulty of dealing with it in an article is one of selection, and even more of proportion. I might attempt and fail to do justice to its highest aspect; to that holiness which now stands beyond even Beatitude; I might equally fill the whole space with the homeliest of the jokes in which the great humorist delighted in daily life; perhaps the biggest joke of all being the book called "Utopia." The nineteenth-century Utopians imitated the book without seeing the joke.

But among a bewildering complexity of such different aspects or angles, I have decided to deal only with two points; not because they were the most important truths about Thomas More, though their importance is very

great; but because they are two of the most important truths about the world at this present moment, when he is in process of canonization. One appears most clearly in his death and the other in his life; one, perhaps we should rather say, concerns his public life and the other his private life; one is far beyond any adequate admiration and the other may seem in comparison an almost comic bathos; but one hits exactly the right nail on the head in our present discussions about the state; and the other in our discussions about the family.

Thomas More died the death of a traitor for defying absolute monarchy; in the strict sense of treating monarchy as an absolute. He was willing, and even eager, to respect it as a relative thing, but not as an absolute thing.

The heresy that had just raised its head in his own time was the heresy called the Divine Right of Kings. In that form it is now regarded as an old superstition; but it has already reappeared as a very new superstition in the form of the Divine Right of Dictators. But most people still vaguely think of it as old; and nearly all of them think it is much older than it is.

One of the chief difficulties today is to explain to people that this idea was not native to medieval or many older times. People know that the constitutional checks on kings have been increasing for a century or two; they do not realize that any other kind of checks could ever have operated; and in the changed conditions those other checks are hard to describe or imagine.

But most certainly medieval men thought of the king as ruling *sub Deo et lege*; rightly translated "under God and the law," but also involving something atmospheric that might more vaguely be called "under the morality implied in all our institutions."

Kings were excommunicated, were deposed, were assassinated, were dealt with in all sort of defensible and indefensible ways; but nobody thought the whole commonwealth failed with the king, or that he alone had ultimate authority there. The state did not own men so entirely, even when it could send them to the stake, as if sometimes does now where it can send them to the elementary school. There was an idea of refuge, which was generally an idea of sanctuary.

In short, in a hundred strange and subtle ways, as we should think them, there was a sort of escape upwards. There were limits to Caesar; and there was liberty with God.

Pending whatever process is involved in the actual use of the word *saint*, the highest voice of the Church has already pronounced that this hero was in the true and traditional sense a martyr. And it is appropriate to remember that he does indeed stand, for a rather special reason, with those first martyrs whose blood was the seed



of the Church in the very earliest pagan persecutions.

For most of them died, as he did, for refusing to extend a civil loyalty into a religious idolatry. Most of them did not die for refusing to worship Mercury or Venus, or fabulous figures who might be supposed not to exist; or others like Moloch or Priapus, whom we might well hope do not exist. Most of them died for refusing to worship somebody who certainly did exist; and even somebody whom they were quite prepared to obey but not to worship.

The typical martyrdom generally turned on the business of burning incense before the statue of Divus Augustus; the sacred image of the Emperor. He was not necessarily a demon to be destroyed; he was simply a despot who must not be turned into a deity. That is where their case came so very close to the practical problem of Thomas More; and so very near to the practical problem of mere state worship today.

And it is typical of all Catholic thought that men died in torments, not because their foes "spoke all false"; but simply because they would not give an unreasonable reverence where they were perfectly prepared to give a reasonable respect.

For us the problem of progress is always a problem of proportion; improvement is reaching a right proportion, not merely moving in one direction. And our doubts about most modern developments, about the Socialists in the last generation, or the Fascists in this generation, do not arise from our having any doubts at all about the desirability of economic justice, or of national order, any more than Thomas More bothered his head to object to a hereditary monarchy. He objected to the Divine Right of Kings.

In the very deepest sense he is thus the champion of liberty; in his public life and his still more public death.

Now in his private life he is the type of a truth even less understood today; the truth that the real habitation of liberty is the home. Modern novels and newspapers and problem plays have been piled up in one huge rubbish heap to hide this simple fact; yet it is a fact that can be proved quite simply.

Public life must be rather more regimented than private life; just as a man cannot wander about in the traffic of Piccadilly exactly as he could wander about in his own garden. Where there is traffic there will be regulation of traffic; and this is quite as true, or even more true, where it is what we should call an illicit traffic; where the most modern governments organize sterilization today and may organize infanticide tomorrow. Those who hold the modern superstition that the state can do no wrong will be bound to accept such a thing as right.

If individuals have any hope of protecting their freedom, they must protect their family life. At the worst there will be rather more personal adaptation in a household than in a concentration camp; at the best there will be rather less routine in a family than in a factory. In any tolerably healthy home the rules are at least partly affected by things that cannot possibly affect fixed laws; for instance the thing we call a sense of humor.

Therefore More is vividly important as the humorist; as representing that special phase of the humanist. Behind his public life, which was so grand a tragedy, there was a private life that was a perpetual comedy. He was, as Christopher Hollis says in his excellent study, "an incorrigible leg-puller." Everybody knows, of course, that the comedy and the tragedy met, as they meet in Shakespeare, on that last high wooden stage where his drama ended. In that terrible moment he realized and relished the grand joke of the human body, as of a sort of lovable lumber; gravely discussed whether his beard had committed treason; and said in hoisting himself up the ladder, "See me safely up; coming down I can take care of myself."

But Thomas More never came down that ladder. He had done with all descents and downward goings; and what had been himself vanished from men's eyes almost in the manner of his Master, who being lifted up shall draw all men after Him. And the dark closed over him and the clouds came between; until long afterwards the wisdom that can read such secrets saw him fixed far above our heads like a returning star; and established his station in the skies.

## The Task of the College Graduate

WILFRID PARSONS, S.J.

**I**N these soul-searching times the graduates of the Catholic colleges have come in for some bitter criticism. People have been asking what leadership they have been exercising all these years. There are about 250,000 of them around the country, and the inquiry has been rampant as to whether they have given leadership in proportion to their numbers. Particularly does this inquiry run to asking what their leadership has amounted to in intellectual circles. In France and England and Germany their fellows' names are famous; in magazines and books and at the speakers' table we read of them everywhere. Why is that not the case here?

It is probably a sterile task to devote much time to a minute survey into the truth of this accusation. Roughly we may say that there has been leadership, and lots of it, *locally*, but not very much nationally. In almost every community, particularly the middle-sized ones, you will find that the Catholic leaders are Catholic-college men; and the sum of all these local leaderships, added up, would make a very sizable total. But because it is local it is invisible to the national eye. Yet this invisible leadership has a very real collective influence on the trend of our modern American life, make no doubt of that.

But even the Catholic-college graduates themselves are not satisfied with this kind of influence, which each one must in a sense take on faith. After all, the big trends are the result of big men and big influences, and we must not blame the graduate if he himself feels that the tremendous forces that are within him as a result of his Catholic culture have not been released for the benefit of his country and our civilization.

At Chicago two weeks ago there was a splendid chance to observe this ferment at work. Ten years ago a group of far-seeing men under the leadership of the Hon. Edward S. Dore conceived the idea of forging an instrument by which this very urge could be actuated. The national scale on which the college-trained man should work is probably too vast for any mere individual to show the type of influence that so many of his kind exert in local fields. The answer to that, therefore, is easy: organize. Pool the intellects and the wills of as many of the graduates as can be got together. Give them a common objective. Fire their imaginations with the vision of a great movement which takes its roots from deep within the traditions that formed our Western civilization. Let them be daring. Let them be even revolutionary, if the need be for that. This was the inspiration which led to the formation of the National Catholic Alumni Federation, which met at Chicago for its decennial convention.

It was interesting to note that there is very little self-complacency in these Catholic laymen. They were, perhaps, a bit critical of their own college training years ago. But they did not spare themselves, either. Moreover, it was intimated to them by more than one college executive of the present generation that they may be less cognizant of what the colleges are doing today than they need be.

The stage for all this was set by the two panel discussions which were the heart of the program: one on developing Catholic leadership in the colleges, and another on the same development among the alumni themselves. It was most fortunate that there were present twenty-one college presidents, and many college deans. If the alumni were articulate, and eloquent, even, the presidents were not silent. What each heard was no doubt good for the other.

By common agreement the immediate problem is to fill in the gap that at present exists too yawningly between the alumni and the colleges themselves. When the young man leaves college he too often leaves it completely. The college is too busy with his successors to be able to interest itself overmuch with his welfare or further education, and he frequently hears from it only when it urgently needs some of his money. So the young man is alone, and his education, only sketched out for him in college, stops abruptly. Ten years later, college is only a memory, or a football team. So young or old, the college has no more influence over him, when it might seem that its intellectual influence might have been continuous. How tragic this can be was witnessed when one after another a college executive testified, only too briefly, what is being done in their institutions today to breed a generation which has all that is required to develop into great leaders.

But this is precisely where such a thing as the Alumni Federation comes in. By a resolution passed at the end it thus defined its task: to offer itself "as an instrument through which college-trained Catholics can engage in Catholic Action and by intensive study and discussion develop an effective working knowledge of the mind of the Church on problems of the day."

Modestly, it presented itself as "an" instrument; as a matter of fact, however, it is the instrument which the Church has at hand for this purpose. There is no other by which the collective forces of all our individual Catholic leaders can be brought to bear on the national life. It is already the only really concrete channel through which the results of college thought and research can be poured upon American modes of action. It is the mature and grown-up college life on which teachers and deans once lavished the rudiments of training and information, now experienced and ready to be used for the ultimate purposes for which our colleges were founded. In the Federation, therefore, there is a common ground for the college and the alumnus to meet, for the mutual benefit of both, and that of Church and state.

Moreover, it will be noticed that this movement is not confined to the graduate of the Catholic college. Too often the graduate of the secular college finds himself even more at sea in Catholic thought in later life than his brother of the Catholic college. His very college training has tended to have the effect of alienating him from the current of Catholic life. Only the society of Catholic-college-trained men will rescue him and set him firmly in the way of Catholic Action. Thus once again, an organized movement of college graduates will integrate all the educated forces which we possess.

In the program which it announced for its next two years the Federation formulated its task.

It recognizes that in the sodality youth movement, so stirringly alive in our colleges today, it will find its recruits. Thus it will proceed

to establish a liaison with college sodality groups to the end that it may offer to the new graduates, already trained in Catholic Action through the activities of these groups, an alumni environment in which to continue their participation in Catholic activities.

A committee was formed to achieve this very desirable end. Likewise in the Newman and Catholic clubs in the secular colleges it will also

solicit a liaison with Newman Clubs and other organizations of Catholic students in non-Catholic colleges to the end that these students upon graduation may find fellowship and opportunity in the ranks of the Federation.

A second committee was formed to initiate this connection and to work out its details. In these two ways the Federation hopes to fill its own ranks with new and vigorous young blood continually and to give continuity to their college life after graduation.

Three other committees were formed to give effective scope to the program of the Church as it operates through the educated man: a speakers' bureau committee, to supply other organizations and groups with competent and effective speakers informed on the Catholic viewpoint; a committee to form study clubs for the further formation of the graduates themselves on Catholic doctrines; and a press committee to work out a technique for chapters to operate within the secular press itself.

A word on the actual working plans of the Federation. At present it operates through five regional directors: New England, Middle Atlantic, South Atlantic, Middle West, and Pacific Coast. Within these regions local



chapters are set up, and these are the units of operation. New York, Boston, and Chicago have been especially active in their chapters; plans are on foot to start ten more immediately; in fact, of the twenty-one college presidents present, *thirteen* expressed themselves as interested in starting chapters in their localities. Nothing could have been more encouraging as a result of the convention.

A very interesting development must also be mentioned. The Federation has been especially active in its chapters in discussing and pushing social justice. A strong effort will now be made to bring within its orbit

the many Catholic business men of college training, for it is through them that the Church may hope to give its principles actual and effective realization in our modern industrial and financial life.

Thus the college-trained Catholic has now in very truth a movement to which he can ally itself: active, intelligent, realistic, and optimistic. It begins where it ought to begin, in the sphere of intellect. Only by realizing in mature age the precepts of his immature college days will he actually find the means of exerting a Catholic, intelligent, and organized influence on our day and age.

### Sociology

## The Company Union

PAUL L. BLAKELY, S.J.

IN his "Trade Unionism in the United States," Hoxie writes that the company union is an association "instigated and practically dominated by the employers, organized and conducted for the purpose of combating or displacing independent unionism." Here Hoxie does not define the term *company union*, but describes the thing as it is generally found in the United States. He might have heightened the picture by adding that the company union almost invariably depends for its existence upon some form of the yellow-dog contract, and that as an agency of genuine collective bargaining it is a fraud.

In itself, however, the company union is merely a form of employe representation. As such, it is not necessarily fraudulent. Given an employer who recognizes justice and charity as the fundamental law of all life, the company union will do as well as any other form of employe representation, at least as far as that particular shop is concerned.

In actual practice, however, the success of the company union is predicated upon a fund of virtue in the employer, such as would fit him for speedy canonization. As heroic virtue is far from common, so too is the union which, although organized by the employer, represents and fights for the rights of the employe. Laying heroic virtue aside, then, it is correct to say that the employer who exercises any appreciable control over the formation of a union in his establishment, or over its operation, puts himself in the position of one who bargains with himself, while the workers stand by gnashing their teeth.

The company union, as we have seen it in the United States, has a bad name, and, on the whole, deserves it. According to Leiserson, it is a post-War development founded by employers for the purpose of undermining the union affiliated with the American Federation of Labor, or any employe representation which they could not control. We need not invariably suppose as an unmixed motive hatred of the free union. In some cases, factions within the trade union, or unwise or even dishonest courses supported by union leaders, are responsible for the company union. But with liberal allowance for

lack of good leadership—long a sad lack in this country—it remains generally true that the trade union has strengthened labor in the exercise of its rights, and that the company union has sacrificed these rights.

Since the general welfare must suffer whenever industrialists are able to suppress or limit labor's rights, the growth of the company union within recent years should be a source of grave concern. It has been estimated by the National Industrial Conference Board that just ten years ago about 900,000 workers were enrolled in company unions in the larger organizations. In a report issued on April 28, the Twentieth Century Fund estimates that approximately 2,500,000 workers are in company unions, as against 4,200,000 in the trade unions. Since 1932 the company unions have practically doubled their membership, and the period of greatest increase dates from June, 1933, the time when the industrialists began to realize the possibilities of Section 7a. Unless Congress frames a definition of this section which can be enforced in the courts, the scales will continue to be weighted against the free labor union.

That this growth expresses the wish of the average wage earner, can hardly be maintained. Of 204,582 ballots cast by workers, outside the automobile industry, in the elections held by the NRA labor boards up to March 15, 1934, 67 per cent were for the free unions, 30 per cent for the company union, and 3 per cent for some other form of bargaining. With 105,000 out of 123,000 workers in the automobile industry voting, only 12 per cent chose the free union, while 11 per cent elected the company union, and 77 per cent named individuals or organizations other than the two mentioned. This discrepancy can be explained by the fact that in the automobile-industry elections, the form of ballot made the choice of a definite labor organization difficult, while it directly suggested the name of some individual. These figures are not conclusive, but they certainly afford no ground for the claim that the company union is increasing because the workers prefer it to other organizations.

The report issued by the Fund submits six reasons, all

probably familiar to readers of this Review, why the company union cannot properly represent the wage earner. The first is that company-union representatives are handicapped from the outset by the fear that they may be discharged, held back from promotion, or otherwise penalized, should they be judged to be "too aggressive." Despite all guarantees against discrimination, this is almost inevitable. Every representative is on the company's payroll, and the vital necessity of holding his job comes between him and energetic representation of his fellow-workers in discussing basic conditions of employment. He depends on the employer for bread, and he is not protected, as is the union representative by an outside organization.

Next, the fact that "all expenses of operating company unions are usually met by the management . . . constitutes a link which tends to fetter the employe organization to the management." If that is true, and it is generally true, then the employer alone is represented by the company union, and anything like genuine collective bargaining flies out of the window. Again, the report continues, company unions can rarely use the strike as a means of enforcing their rights, yet "the power, and not merely the abstract right to strike, when necessary, is a prerequisite to an equitable bargaining relationship." Strikes must be financed, and since the company union has no treasury, the men can look for no relief should they quit work. They must keep their jobs, however bad conditions as to wages and hours may be, or starve.

In every contract it is essential that a certain parity exist among the parties to the contract. The worker can hope to attain to this parity when he is represented by a free union, intelligently conducted. In the company union, as the report points out, the wage earner is commonly represented by men who "by the very nature of their lives and occupations cannot be equipped to contend successfully with the specialists hired by the employer." Abe Slupsky may be a skilled worker and an honest man, but he is simply out of his field of profitable activity when he tries to bargain with Mr. Sharp, of the legal firm of Sharp, Sharp, Trader, and Keen, who will come into the conference room flanked by a small army of industrial and economic experts, every one with his sheaf of statistics, graphs, and reports. Our public-utility commissions could tell Mr. Slupsky that they have fought a losing battle against similar conditions these thirty years and more. A free union, freely affiliated with other labor organizations, can not only hold in reserve the threat of a strike, but can avoid one by engaging counsel who can fight Mr. Sharp with his own weapons.

The fifth reason assigned by the report is particularly interesting. The members of the company union have no direct contact with employes of other employers in the industry. Hence they weaken labor solidarity, for they neither can help other unions nor be in a position to be helped by them. The ultimate ground of the duty of all labor organizations to strive by mutual effort to protect all workers may be somewhat obscure, but charity, if not justice, should prompt them to aid one another. Fur-

thermore, the isolation of the members of the company union "increases their difficulties in bargaining, because they cannot conveniently obtain first-hand knowledge of conditions throughout the industry in which they work."

Finally, the report finds that, contrary to the usual trade-union practice, company-union plans do not ordinarily lead to signed agreements for fixed periods of time. Provisions may be made for renewals, but these, unless urged strongly by employe representatives, can be easily evaded. Hence, agreements stand only at the will of the employer.

The report issued by the Twentieth Century Fund should not be attributed to the American Federation of Labor, or to any similar organization. The survey was made by Alfred L. Bernheim, an economist of repute, and the report is signed by Newton D. Baker, Bruce Bliven, Henry S. Dennison, John H. Fahey, Edward A. Filene, James C. MacDonald, and Roscoe Pound, none of whom can be accused of undue bias in favor of organized labor. They are simply intelligent men who have concluded that the company union is to be condemned as a form of employe representation, for the very good reason that it does not represent the employe.

## Education

### **"First Things First"**

N. H. GELIN, S.J.

**W**E need no ghost from the grave to tell us that we are living in the early springtime of a great Catholic revival. A strong resurgence of life has already been felt in Catholic liturgy, letters, philosophy, and social action. The latest sign of this "Second Spring" is the budding of new and significant interests in the field of Catholic education. Dean Francis M. Crowley, of St. Louis University, in his article, "The Year in Education," appearing in the issue of *AMERICA* for January 5, 1935, writes:

We have apparently passed the brick-and-mortar period and are about to enter a new era where we will be concerned with quality rather than quantity. But the superintendents are thinking in terms of additional services to be rendered during this period of reorganization and consolidation, such as: how to teach religion better, ways and means of promoting Catholic Action, etc.

It is precisely those first two "additional services," i. e., better methods of teaching religion and training for Catholic Action, which seem most hopefully significant for the advance of Catholic education.

And why? Because the way of advance must be towards unifying the whole curriculum around the person of Christ. This unifying of our whole educational system around Christ is not merely a pious ideal. It is the only way to achieve the ultimate objective of Catholic education; it is the only way to keep Christian culture from being de-vitalized and paganized.

What, after all, is our ultimate objective in Catholic education? For the answer we turn to the highest authority in Christendom, our Holy Father, Pius XI. In his



Encyclical on the Christian Education of Youth he declares:

The proper and immediate end of Christian education is to cooperate with Divine grace in forming the true and perfect Christian. . . . For precisely this reason Christian education takes in the whole sum of human life, physical and spiritual, intellectual and moral, individual, domestic, and social, not with a view to reducing it in any way, but in order to elevate, regulate, and perfect it in accordance with the example and teaching of Christ. Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illuminated by the supernatural light of the example and teaching of Christ.

In another part of the Encyclical the Pope indicates that this Christ-likeness must from the very nature of things be the only true object of Christian education, for "education," as he says, "consists essentially in preparing man for what he must be and what he must do here below, in order to attain the sublime end for which he was created," and that end can be attained only through the following of Christ, Who alone is "the Way, the Truth, and the Life." Dr. Karl Adam in his masterly work, "The Spirit of Catholicism," points out this same objective of Catholic education. He writes: "The fundamental object of all her [the Church's] educative work . . . is to make the Christian a second Christ, an *alter Christus*, to make him, as the Fathers express it, 'Christ-like'." Now if we give a real and not a mere notional assent to this "Christ-likeness" as our prime objective, we cannot but be convinced that we must strive for a more and more complete predominance of the personality of Christ in our school.

Not only is this our aim in education, but it is also the only security of our Christian culture, the great culture that educated and transformed the savage hordes of Gaul and Britain and Germany into the peasants, the craftsmen, the scholars, and the artists of medieval Europe and gave to our modern Europe and America all that is of enduring value in our civilization, our highest religious, moral, civic, and social ideals, even our very mode of thought. But Christ must be retained as the center of this Christian culture, else it will surely decay and die. The pages of history amply testify that the center of every culture has been a cult, and that every culture lost its vitality when it lost its cult. Christopher Dawson well says in his "Progress and Religion":

We are only just beginning to understand how intimately and profoundly the vitality of a society is bound up with its religion. It is the religious impulse which supplies the cohesive force which unifies a society and a culture. The great civilizations of the world do not produce the great religions as a kind of cultural by-product; in a very real sense the great religions are the foundations on which the great civilizations rest. A society which has lost its religion becomes sooner or later a society which has lost its culture.

And we need not have a prophetic eye to see that our modern world which has so largely lost the Christian Faith is now fast losing the Christian culture. What is left of Christian culture in Russia, today, or in official Mexico? What part has Christ with the mammon culture of nineteenth and twentieth-century Europe and America? How many Christian ideals are held and lived out by the

ordinary laborer of today, not to mention the employer, or by the average public-school teacher, or by the young people he teaches? Surely Newman's prophecy, that all modern Christianity must eventually resolve itself into either Catholicism or atheism, has already been largely fulfilled. Upon Catholicism alone has now devolved the necessity of preserving the great Christian culture.

But how does this necessity or duty affect Catholic education? In the first place, Catholic education must not compromise with modern paganism. It must vitalize its culture by centering it ever more closely around its cult. It must not segregate religion to two lonely hours of instruction a week. It must not treat religion as a separate and distinct division of education. Such an attitude and such a training would increase the number of those who think religion is a thing apart from everyday life, who are Sunday Christians and week-day pagans, who see no inconsistency between piety in the church and cut-throat methods in the office, who, in a word, have never realized that the Christian religion and the Christian life are organically one, and that "religion's all or nothing."

No, Catholic education must not merely tack on two hours a week to a public-school curriculum. It must see to it that, as the Holy Father prescribes, "religion may be in very truth the foundation and crown of the youth's entire training, and this in every grade of school, not only the elementary, but the intermediate, and the higher institutions of learning as well." The Christian Faith is the soul of Christian culture. The separation of soul from body is death. Hence only by an organic union with the Christian Faith can Christian culture live on for us and for the men and women of the future. But Christian faith means faith in Christ. Consequently, if Catholic education is to keep alive the Christian culture, it must be Christo-centric, the personality of Christ must predominate in the classroom.

This also was the conclusion to which we were led in studying the ultimate objective of Catholic education, to make men Christ-like. This is the way of true and lasting progress for Catholic education. It is the ideal towards which the thousands of devoted and self-sacrificing Catholic teachers are striving. But the problem is to reduce that ideal more and more to the real, to work it out everyday in the classroom, without making the teacher's platform a pulpit, without denying to Caesar the things that are Caesar's, without neglecting the business or professional training of the students, without stinting State requirements or at once casting off the credit system.

That is our problem. A suggestion that should help towards the solution is this. Since we must make the figure of Christ more and more present and appealing to the minds of the students, what better means can we adopt for this than to put the New Testament into the hands of our students and show them in its pages the portrait of Jesus of Nazareth drawn by those who knew and loved Him best. If the students are to know Christ as a real person with His own definite traits of character, an intimate knowledge of the four authentic biographies of Christ, that is, the four Gospels, seems indispensable.

St. Jerome is very positive on this point. He declares, "to be ignorant of the Scripture is to be ignorant of Christ."

A working plan would be this. In religion class in each of the four years of high school one of the four Gospels could be studied, not as a course in Scriptural exegesis, but simply as a biographical study of the Man of Galilee. Such a study would not supplant the ordinary religion texts, but would take up the otherwise dry doctrines and precepts of the text and would exemplify, unify, and motivate them all in the Person of Christ. In the college exegetical and apologetic courses of Scriptural study could be afforded, with always an emphasis on the Person of Christ. For the children of the elementary school all of the New Testament would not be sufficiently simple, hence the best substitute would be a life of Christ for children, such as Mother Loyola's "Jesus of Nazareth," supplemented by some of the simpler narrative passages of the Gospels. Here again, this reading would bring into living and appealing reality the abstract doctrines of the Catechism.

So much for the religion classes. But how are we to unify the whole curriculum around the figure of Christ, how are we to make Christian culture and Christian cult one living organic unity? At least a partial answer is that we should do for the other subjects of the curriculum what we have proposed for the religion classes, that is, use the New Testament as a supplementary text, especially in the English, history, Latin, and Greek classes. In the English classes the Bible could be studied as being the world's sublimest literature, and that with amazing cultural advantage. No course in history can be complete without reference to the influence of Christ. Christ is the central point of all history. He is the consummation of all that preceded Him; He is the point of departure for all that followed. The whole history of Christianity is meaningless without Christ. Hence the student of history must know thoroughly the life and character of Christ. And the scholarly way to gain this knowledge is to read the original documents, which are the four Gospels.

In some of the Latin courses a study of the Latin Vulgate could and should be introduced, since the Vulgate formed and moulded the Latin literature and speech of medieval Europe. Similarly the smooth, classical Greek in which St. Luke wrote his Gospel is admirably adapted to the needs and aims of the earlier years of Greek study.

Such a familiar use of the Scriptures would be no innovation, but merely a return to the true Catholic tradition. In the early centuries of the Church most of the laity knew the entire Bible verbatim, so that, as St. Augustine tells us, they at once detected any change in the wording. In the Middle Ages many of the precious copies of the Bible were chained to public places so as to be constantly accessible for all who could read, while for those who could not read, the statuary, carvings, paintings, mosaics, and especially the mystery plays kept the Christ of the Gospels ever before their minds. Small wonder those were the ages of faith! And though at the time of the Protestant Revolt men wrested the Scriptures to

their own desires and their own destruction, yet the Church did not therefore consider the Scriptures less efficacious for good, but decreed at the Council of Trent that "the celestial treasure of the sacred books, so bountifully bestowed upon man by the Holy Spirit, should not lie neglected." And today the time is especially opportune for a renewal of interest in the Scriptures, since what we have to contend against, today, is not subtle heresy proceeding from an exaggerated reliance on the Bible, but cold infidelity and vicious atheism fighting against all that the Bible stands for. What our youth of today need is not so much a more precise knowledge of the catechism as something of a medieval familiarity with the persons who people our world of faith, and above all with the Person of Christ as we find Him in the pages of Scripture. Such is the historically true Christian spirit. As Newman has written in his famous Letter to Lord Brougham:

Christianity is a history supernatural, and almost scenic: it tells us what its Author is, by telling us what He has done. . . . Instances and patterns, not logical reasonings, are the living conclusions which alone have a hold over the affections or can form the character.

There are many more considerations which should urge the Catholic educator to introduce the New Testament into the classroom. Joseph F. Hogan, S.J., in his communication in the issue of *AMERICA* for December 29, 1934, sets forth a number of cogent arguments. But certainly nothing can be more imperative than to achieve our prime objective in Catholic education, and to save our Christian culture from extinction. If personal study of the Christ of the New Testament can help to make our Catholic youth more Christ-like—and it certainly can—if it can aid in Christianizing our culture—and it can do that, too—then our path of duty and of progress lies clearly before us. It is true that there are many other ways of furthering Catholic education, but the religious element is the first thing, which must be sought first, and then all the rest can be added unto it.

### ***With Scrip and Staff***

IN the year 1955—that is plenty far enough off—an astonishing discovery, I believe, will be made. The last word will long since have been said on the topic of motohomes, pre-fabricated bungalows, and everything conceivable in the way of domestic convenience. The multitude of switches for operating the central unit of the motohome, containing heat, light, plumbing, ventilating and cooling, shampooing, general massage, disinfecting, egg shirring, sock mending, cocktail mixing, multi-typing, and manicuring units, will have given place to a single lever, an enormous time saver for weary switch pushers. The ultra-violet solarium, of which the Federal Solarium Distributions Service or FSDS will have provided 816,714 units for a corresponding number of families in the drought and submarginal regions of the Great Plains, will have been combined with the seismic chamber



and the bomb-proof vault, so that anyone, regardless of race, creed, or color, will be able in this country to enjoy an ultra-violet tan without fear of earthquakes or Cambodian airplanes.

As I say, after all these finishing touches, the cream of discovery will come to a generation for which all discoveries are old stuff. As the crowning secret of the International Personalized Homes Exhibit of the month of Sol, 1955—scheduled to last until September 31, novocalendar reckoning—a revelation will be made by the Official Mouthpiece of the IPHE: that a new element or social hormone has been revealed in the field of personalized housing: the human hand. Before throngs of astonished and delighted housewives it will be shown that everything which the motorunit can perform can be done by obliging human beings, and that they will be tickled pink to have the opportunity. With astounding deftness, an Elderly Rural Servitor will fill a tin stove with a) last month's copies of the local paper; b) comminuted ligneous fragments or "kindling wood"; c) dry pine chunks. Same servitor will apply a match, having previously ignited it through friction on his own garments—giving that inimitable personalized touch—and in an incredibly brief time the tin heater will glow, heat, boil water, dry stockings, and provide a pleasing rattling and roaring sound. Human hands will perform such unexpected functions as making beds, removing dust, transporting viands from the electrocuisine to the gyroderiner, offering cigars to the visitors, waking sleepers in time for the morning air service, rocking the baby, polishing shoes, and so on to an unthinkable extent. The mechanical features of this discovery will be startling enough; but they are a mere trifle to its incalculable *social implications*; for by this marvelous system, vast numbers of people will have something to do. Alas, too, it will have revolutionary implications as well, for the Combined Home Attachments Production Institute will have something to say, and a million telegrams, pro and con, will have been sent to Washington in the first week of the exhibit.

It is only in the light of such discoveries that the world will then appreciate Johann Wellenzohn. Johann was given a banquet on April 2 of this year in the Theological Seminary or *Canisianum* which is conducted by the Jesuit Fathers in Innsbruck, Austria. He is still active as handy man or *Diener* on the third floor of the Canisianum. On January 4 of this year the Austrian Federal President, Dr. Miklas, sent to Johann the Medal of Honor for "forty years of faithful service." He was born in 1867 and has served in the Seminary since 1900. Statistics—usually shy of these more *intime* regions of human activity—have been compiled as to Johann's functions. He has swept and ordered the rooms for about 1,106 seminarians. He has polished about 298,600 pairs of shoes. Some 24,560 times he has *gescheurt* (scrubbed) the floors. He has waited at table on 729,000 persons. And every day of his life he has made the intention to do all to the glory of God and the honor of the Sacred Heart of Christ. It is the future—sadder and wiser—generation, that will appreciate the value of such a life.

THE Tyrol, of which Innsbruck is the capital, has always held its head high among European lands in the field of Sunday observance. Even Catholic Switzerland has not been able to crow over the Tyrol in that respect. With more leisure, there should be more time to give to Sunday, but such does not appear to be the case at least in Switzerland. So the six Catholic Bishops of that mountain land came out last year with a collective pastoral on the topic of Sunday observance, in which they praise the practice of Tyrolean Alpine clubs that make their members promise never to start out on a Sunday excursion without having previously heard Mass.

The Bishops make a recommendation which may surprise us in this country, but will surprise no one who has lived in the Alpine lands, and has seen the fidelity of their Catholic inhabitants in attempting two, even three Masses on a Sunday, besides Vespers, Sermon, and Benediction.

Attendance at Mass is a strict minimum. We urge attendance at High Mass and various parish services. Through these, in supreme measure, Divine service is offered to God in union with the entire Christian community—a splendid realization of the idea of solidarity, which is so highly thought of in our times. We should like to see those who can do so attend a second Mass, in order to make amends for the faults of those who profane the Lord's Day. This would be a reparatory work of great merit.

Attendance at sermon and instructions, general Sunday Communion, works of Christian mercy and charity, and healthy, genuine recreations are likewise recommended. The Bishops likewise urge their flocks to support the University of Fribourg.

SWITZERLAND is outstanding with its Catholic organizations in behalf of international peace, such as the Pax Romana, the organization Pro Pace, the Catholic Club of Geneva, and the international secretariat of the Catholic University Press. However, Catholics in Austria, Belgium, Czechoslovakia, France, Germany, Great Britain, Holland, Italy, Luxembourg, and the United States are all active in the same line. Mary Catherine Schaefer, M.A., for the Europe Committee of the Catholic Association for International Peace, 1312 Massachusetts Avenue, N.W., Washington, D. C., has prepared an excellent pamphlet (10 cents) which gives an account of these varied and world-embracing activities. THE PILGRIM.

#### STONEHENGE

This may have been a temple to the sun,  
This enigmatic pile of Druid stone.  
Across its western portal may have shone  
The springtime dawn that lighted Babylon.  
Something like this the pharaohs might have done,  
Imposing rock on rock, erect or prone,  
Inert, bloodstained, wind-beaten, weather-blown,  
In dogged protest to oblivion.

Not with such stolid ponderosity  
Do I adore the light and love the sky.  
Fluttering from tangled grasses at my feet  
A skylark, fugitive and silver-sweet,  
My worship is, or southward, lifted high,  
The simple lyric spire of Salisbury.

SISTER M. MADEIRA.

## The Facts Behind Economics

The news of the last week alone included an unusually heavy amount of tragic items, for instance:

*Disasters.*—Reports from China indicate that about 12,000,000 persons are suffering from famine conditions which are caused in eight Provinces by the drought. Hundreds of thousands are eating the bark of trees, roots, and even clay. In Central China alone, about 1,600,000 persons are in acute need of help while 800,000 are receiving aid. The recent Formosa earthquake, which killed more than 3,000 persons, recalls that there have been since 1900 nearly twenty earthquakes of major proportion, causing the death of 275,000 people. The four largest were:

1923 Japan .....	99,300 persons killed
1908 Sicily .....	76,500 " "
1902 West Indies .....	30,000 " "
1915 Italy .....	30,000 " "

It is interesting to observe that while earthquakes in the twentieth century killed 275,000 people, American casualties in the World War totaled "only" 126,000, or less than half that number.

But these natural catastrophes tell only part of the story; the other half, of even greater importance, may be found in accidents. Last year, for instance, occupational fatalities in industrial establishments totaled 15,500, and fatal home accidents about 33,000. Altogether there were in 1934 something like 4,800,000 fatal and non-fatal accidents in industry and commerce, and about 1,350,000 in homes. In addition, fatal automobile accidents numbered 35,500, and other accidents causing disabling injuries 1,250,000. The total of fatal accidents in the United States last year was 84,000 and of non-fatal accidents about 7,350,000. This means that on the average one out of every seventeen men, women, and children suffer accidents throughout the year, whereas not more than 234,000 Americans were wounded in the entire World War.

Just how much damage is caused by these various calamities is not known. Surely, earthquakes, floods, and famines must cause damage running into many billions of dollars. But even individual accidents as cited above are very costly. In 1934 the cost in medical expense, wage loss, and overhead insurance of home accidents was \$600,000,000, of occupational mishaps \$590,000,000, and of automobile accidents \$770,000,000. Thus these expenditures alone totaled nearly \$2,000,000,000 during the last year. And if the cost of accident prevention is added, there is no telling just how many billions of dollars accidents cost us throughout the year. One may obtain an approximate idea from the fact that a comparatively small item like automobile insurance premiums totaled \$410,000,000 last year, not to mention fire, sickness, invalidity, and so forth.

Even railroad crossings can tell a dramatic story. This country has about 257,000 highway crossings. In 1933, there were 1,511 fatalities at grade crossings, of which 1,305 involved automobiles. Between 1926 and 1932 more than 10,000 crossings were eliminated, but in the same

period nearly 12,000 new ones were established. The recent work-relief appropriation sets aside about \$200,000,000 for the elimination of these traffic hazards. It is estimated that it costs between \$30,000 and \$40,000 to eliminate a crossing, so that the elimination of all crossings would run to approximately \$9,000,000,000.

*Education.*—The question, then, arises: how to fight for better conditions and greater improvement? One answer is: by education. Recently some interesting items on that score were reported. A study of over a thousand Arkansas farmers showed, for instance, that education pays good dividends. The annual income was for farmers:

without common school education.....	\$240
with common school education .....	565
passed through high school.....	665
short course of agricultural training.....	895
college degree in agriculture.....	1,264

These figures were approximated in Indiana, Illinois, Iowa and Kansas. A study of some 825 farmers in Wisconsin showed average earnings of:

with common school education.....	\$1,630
with short course in agriculture .....	1,960
with high school training .....	2,168
with college training .....	2,436

The results were the same in Ohio.

In far-away China where education is still in the preliminary phase, great progress has been recorded in recent years. The number of grade-school pupils increased from 2,793,600 in 1912 to 11,668,000, out of a total population estimated in excess of 450,000,000. Before the War there were four universities with a total appropriation of \$756,000 Chinese money. Now there are 82 universities and 29 special colleges with total appropriations of \$35,000,000. Over the same period, the number of high-school students increased from 52,000 to nearly 500,000.

Turning back to the United States, it is found that Governor Lehman just signed the Feld bill, which raises the compulsory school-attendance age from fourteen to sixteen years. This will take quite a few thousand boys and girls off a glutted labor market. On the other end of the line, even the college graduates are anxious for more education. Last year, 169 colleges and universities offered their alumni, free or at slight expense, some sort of educational opportunity. About 125 colleges offer year-round guidance while others hold week-end courses where attendance runs in some cases as high as 500. Women respond to these opportunities somewhat more avidly than men, and the middle-aged are more interested than the youngest and oldest graduates. Looking into an entirely different group, the criminals, the Bureau of Prisons reports that about one-third, or 4,000, of the total population in Federal prisons is enrolled for educational work.

The American school system in general has undergone remarkable changes since 1929. The number of high-school pupils rose from 4,155,000 to 6,434,000; total enrolment from 25,429,000 to 26,722,000. The number of pupils per teacher increased from 29.31 to 31.43, while expenditures per enrolled pupil fell from \$88.50 to \$67.33, mute testimony to the hardships wrought by the depression.

GERHARD HIRSCHFELD.



Literature**Introducing John Anonymous**

NORBERT ENGELS

**I**T is not certain that his first name is John. He signs his publications with his last name alone. It is "Anonymous." But the few times I have called him "John" brought forth no denial from him. It may be that he considers his surname to be such an unusual one that by contrast the simplicity and familiarity of a mere "John" pleases him. Where his name "Anonymous" came from is something that only his earliest years can recall. He is very, very old, but seems to bear no symptoms of a physical decline.

He is a writer. And he has always been a most prolific writer. If everything that John has written were collected into a single volume it would be of such bulk as to make the next most productive writer in all the literary history of the world seem a feeble worker. He has written in every language, in every age, in every species. In poetry alone he has proved himself a master of the epic; he has written sonnets and love lyrics; he has made odes and limericks; he has fashioned ballads and songs; he has sung about life and death, heaven and hell, God and His angels.

His name is in practically every anthology of poetry as well as in many of prose. Yet he is the most modest of all poets. He would prefer to have no name at all attached to his poems, but the editors seem to insist upon having some kind of label pasted on to each publication. John has the idea that poems should be published, read, and passed around on their own merit, not on the name of their author. He wonders what the editors of some magazines would do if everyone sent in his writing under the same name, say, for example, his own. They could all sign their names, "Anonymous." But he would agree to conspire with the rest, and sign any other name they should all approve. He once quoted the question to me: "What's in a name?" And then added, "If my name were Brown or Smith or Popodopolus, my writing should remain the same. And that is what counts."

Not all of John's writing is in the field of poetry. He wrote a moral play called "Everyman," and also such tales as "Sir Gawain and the Green Knight," and many of the Arthurian legends. He has tried his hand at journalism, too, as reporter, commentator, and critic, though his position in the journals has not always been a happy one. Where one praised his name, another condemned it. In France, in 1850, John was forbidden to use his name in the newspapers. Yet the newspapers defended him, saying that such a law would destroy the influence and the individuality of the press. It was really a foolish law that sought to prohibit the use of his name, "Anonymous," at the beginning or end of an article or story. John simply used another name, called a pseudonym, which allowed the author and the article to remain the same, and in no way affected the opinion of the writer or the quality of his work. It is supposed that one of

the pseudonyms long ago used by John was "Homer," and quite certain that another was "Junius." And there are perhaps a thousand more that could easily be traced in one place or another.

Many great writers, who later came to be known by their own names, first used John's surname as the signature for some of their work. Dickens, the Brontës, Thackeray, Scott, and Tennyson are but a few of the multitude who, due, perhaps, to their great admiration for him, or possibly because they wished to live in his fame or protect themselves behind his cloak, or that they were too modest to assign their own names to work they really considered to be well done, or wished to add further honor to him, simply signed their work "Anonymous." So that it is consequently difficult to determine accurately which are his and which are the work of another great author writing under John's name.

And yet, the work that is definitely his is the equal of any whose authorship remains in question. Take "Beowulf," for example. Some people are especially fond of the way John pictured the old epic figure who

... bode in the burg of the Scyldings  
leader beloved, and long he ruled  
in fame with all folk, since his father had gone  
away from the world. . . .

Others, convivial folk, whom John delights in entertaining in front of his kitchen fireplace, with song and pleasant wit and large copper cups of ale to pass around, frequently start him to singing the song he once wrote during one hilarious evening. That night there had been speeches by one or another of the company on love and patriotism, on exploration and adventure, on literature, on philosophy, and on many other subjects, until John's head was so full of opinion and his cup so empty of ale, that he pounded on the table for silence, after which he began to sing in a deep voice:

I cannot eat but little meat,  
My stomach is not good;  
But sure I think that I can drink  
With him that wears a hood.  
Though I go bare, take ye no care,  
I am nothing a-cold;  
I stuff my skin so full within  
Of jolly good ale and old.

Yes, John Anonymous loves his friends, but he loves them best when they rejoice with him instead of trying to fill him up with their opinion. John has such a variety of moods, natures, and opinions, to say nothing of his talents, that he is quite able to entertain himself on that score. But he has always contended that no man can rejoice alone.

Not all of John's published work is good, however. He has written foolish letters to newspaper editors, and stupid criticisms of stupid books. He has made attacks upon others' personality and character, especially during political campaigns, when his name comes into more prominence than usual. He has spoken libel and slander. He has scandalized and excoriated. He has written vituperation and invective. He has been vitriolic; he has uttered anathema. But his defense is, that, like all others in the

campaign, he loses his head and hardly knows what he is saying or doing; and that, were it not for the printed accounts of his opinions and promises, he would not later believe that he had been guilty of making such statements. John is the man who, disguised, stands behind many an executive chair and advises upon the policy of government and business administration. Some of his advice is good, but much of it, alas, is bad.

And yet, forgetting such affairs for the time, John can gather his best self together and write such a fine poem as,

Sumer is icumen in,  
Lhude sing cuccu;  
Groweth sed and bloweth med  
And springeth the wude nu.  
Sing cuccu!

which final line, John explains, is an exhortation to an obstinate cuccu, who always stopped singing just as John was praising him. John seemed a little angry as he talked about it.

Or he might write such another as this,

Love me not for comely grace,  
For my pleasing eye or face,  
Nor for any outward part,  
No, nor for my constant heart;  
For those may fail or turn to ill,  
So thou and I shall sever.  
Keep therefore a true woman's eye,  
And love me still, but know not why,  
So hast thou the same reason still  
To dote upon me ever

which John sometimes hints to be the source of Elizabeth Browning's sonnet:

If thou must love me let it be for nought  
Except for love's sake only. . . .

Surely there is much similarity between them.

Some of the variety of John's work has already been indicated. But he also had an interest in contemporary affairs of society, and in lightening the hearts of his fellow-men. When Jesse James was shot down from behind, John thought the occasion worthy of a poetic comment; it took him only a few hours to complete the song, once he had figured out the key lines of the refrain:

But the dirty little coward that shot Mr. Howard  
Has laid poor Jesse in his grave.

He also wrote one of the best known of our popular limericks:

There was a young lady of Niger  
Who smiled as she rode on a Tiger;  
They came back from the ride  
With the lady inside,  
And the smile on the face of the Tiger

as well as . . . but what is the need to go on! As I have said before, his collected works in poetry alone would make a hefty volume, and I have no intention of compiling it, at least, just at present.

You, John Anonymous! The supreme compliment to any writer is that which comes from another, however humble and obscure he may be, when he says, "I wish I had written that." And so say I, and so, I think, says many another when he reads much of your work. You

have been neglected, and will, no doubt, be neglected again. You have not been honored as some have, who had the fortune to possess more striking and individual names. You have suffered by virtue of your prolific production. Some consider you to be not one man alone, but many. But I think that I know you, John Anonymous! You are like an essence, like the spirit in which men give the best of which they are capable, and desire no renown in return. To many you are as an Unknown Soldier. But there are many others who feel that they know, if not actually who you are, at least the high things that you epitomize. And, after all, that is as much as you desire them to know.

## A Review of Current Books

### Partisan View

*RENASCENT MEXICO*. Edited by Hubert Herring and Herbert Weinstock. Covici-Friede. \$2.50. Published April 2.

**L**ATIN AMERICA is of increasing importance to the United States, culturally, ethically, and commercially. This is particularly true of Mexico, our nearest Latin-American neighbor. Consequently, it would be reasonable to suppose that Hubert Herring, the moving spirit of the Committee on Cultural Relations with Latin America, would make every effort to be fair and to secure for his Seminar in Mexico Catholic scholars at least in the proportion of one to ten to balance the official spokesmen for the "millionaire socialists" of the Mexican Government. In other words, it is unjust to Mexico and to the United States to include rank partisans like Ramon Beteta and Moises Saenz, both of whom are in the pay of the Mexican Government, and to fail to include a single representative of the historic, traditional culture dear to the hearts of at least eighty per cent of the people of Mexico.

Fortunately, there are available representatives of the caliber of Prof. Edwin M. Borchard and Dr. Chester Lloyd Jones who would be able to make a sound, constructive contribution to the Mexican Seminar and present evidence on phases of Mexican life and development which are usually ignored or else treated with scanty notice. In the interests of justice and truth both Mr. Herring and the lone Catholic representative on the Committee's roster should exert themselves to remedy this defect at the earliest possible opportunity. Otherwise, the Seminar must be characterized as a frankly partisan, if not sectarian attempt to supply anything but "accurate information and thoughtful interpretation."

Finally, thoughtful critics will continue to wonder why the American Government tolerates Dr. Ernest Gruening in his key position of Chief of the Division of Territories and Island Possessions of the United States Department of the Interior. His falsification of history, especially with reference to the so-called agrarian reform in Mexico, is abundantly refuted by the carefully documented article, "Under the Lid in Mexico," by Prof. Maurice Halperin in the November issue of *Current History*. One statement by Dr. Gruening must be submitted as a sample of the destructive work which he is undertaking with the connivance, if not the support of the American Government. The text is as follows (Introduction, p. 9): "The religious conflict is likewise the continuation of a long war between Church and State, in which the pendulum has swung far, from one extreme of intolerance on the part of the clergy three-quarters of a century ago, to a corresponding official intolerance today." For an erudite, objective refutation of this slander the readers of AMERICA are



referred to the report of Dr. Francis Borgia Steck, of Catholic University, presented at the recent meeting of the Catholic Association for International Peace.

By what right do United States Government officials like Ernest Gruening, notorious for their hostility to Christianity, carry on propaganda for foreign governments at the expense of the American taxpayers? This is uncalled-for and unjust intervention by the United States in the internal affairs of Mexico. It may be suggested that if a single American official should dare to make a similar assertion with regard to the Jews of Germany he would be forced to resign within twenty-four hours.

JOSEPH FRANCIS THORNING.

### Biblical Hero

*YOUNG JOSEPH.* By Thomas Mann. Alfred A. Knopf. \$2.50. Published April 29.

**T**HIS book has all the literary excellence that you would expect from the winner of the 1929 Nobel prize for literature. The basis of the narrative is the thirty-seventh chapter of Genesis. Joseph is favored by his father, envied by his brothers, carries tales, dreams strange dreams, journeys to the camp of his brothers, and is sold to the Ishmaelites. It occupies scarcely a page of Sacred Scripture, but the author has expanded it into a lovely story of some 300 pages.

A certain awkwardness or artificiality might be expected in reconstructing the scenes of 3,800 years ago; but the author's familiarity with the background of Holy Scripture and above all his unusual literary skill enable him to give a setting to his story that breathes with all the naturalness of life. He makes you love the handsome, talented, interesting Joseph in spite of the fact that he is a little spoiled, a tale bearer, a conceited young fellow who delights in telling the dreams which exalt his self-importance. However, your sympathy does not fail the ten older brothers. Their jealousy has ample grounds. Each of them stands out as an individual, manifesting for the most part the traits which their father assigns to them in Genesis: the Ulysses-like Dan, the wise, the wily, the serpent in the grass; the hot-tempered twins, Simeon and Levi, the violent, who took vengeance on the Sichemites; Nephtali, swift as a hart let loose. In Judah, however, the author sees not the lion but rather the father of a race shrewd in business. He is a skilful bargainer and haggles for hours with the Ishmaelites before his brother is finally sold for twenty pieces of silver. The volume ends with the sorrow of Jacob and the extremes of his mourning which suggest Homer's picture of Priam and the slain Hector.

Throughout the narrative the Providence of God shines through. The reader sees His design in every episode. In much of it there is nothing to offend the reader who must look upon this as a paraphrase of the sacred Word of God. In places, however, the viewpoint of the German rationalist is rather strongly hinted. Are the dealings of Abraham, Isaac, and Jacob with God real or imaginary? Are the Chaldean myths which are mixed up with the lore of the Chosen People supposed to suggest a common origin for both? It is not altogether clear.

I know of no authority for a Passover feast among the Israelites before the flight from Egypt, but the author has the sons of Jacob celebrating a Passover in memory of the substitution of the ram for the first-born Isaac.

LAURENCE W. SMITH.

### The King's Grandmother

*QUEEN VICTORIA.* By E. F. Benson. Longmans, Green and Company. \$3.50. Published April 17.

**B**ECAUSE Kipling had the poor taste to dub her the "Widow of Windsor," Victoria never got round to dubbing him Sir Rudyard, though the burden of his *Barrack Room Ballads* was the Empire and the lads who for sixty years died "to save the Queen." E. F. Benson's *Queen Victoria* supplements the work

begun by Lytton Strachey in rehabilitating the woman who was much more than the Widow of Windsor, much more than a tag for a period; without whom, indeed, George V would this year be having no jubilee. For though Victoria in one sense was a figurehead on a ship of state piloted by a succession of brilliant Premiers, her stable reign made England forget the waste and immorality of the Hanoverian Georges and served to prolong the monarchy.

E. F. Benson has no sympathy with the fashion to belittle all things Victorian. The son of the late Archbishop of Canterbury and brother to the convert novelist, Msgr. Benson, his nostalgic treatment of the period in *As We Were* has been amplified in the present book, thanks to hitherto unreleased material from the royal archives. In addition he has used the Greville diaries and his pages are sprinkled with Victoria's own italicized and rapturous comments, such as the entry in her journal on the day she became Queen at the age of eighteen:

I was awoke at six o'clock by Mamma, who told me that the Archbishop of Canterbury and Lord Conyngham were here and wished to see me. I got out of bed and went into my sitting room (only in my dressing-gown) and alone, and saw them. Lord Conyngham (the Lord Chamberlain) then acquainted me that my poor Uncle, the King, was no more, and consequently that I am Queen.

An amazing creature, this girl who could take up her tremendous destiny with the certainty that she was perfectly capable of fulfilling it, and who could, that very day, snub her mother in a scribbled line: "The Queen will dine alone"!

But when she married Albert the aloneness speedily ceased. "He and I must be one . . . and, God knows, he, dear angel, deserves to be the *highest in everything*." Benson handles brilliantly her efforts to have Albert created King-Consort by Parliament on the strength of the statesmanship shown in his memoranda. Melbourne, Sir Robert Peel, Palmerston, Disraeli, whom the Queen idolized, Gladstone, whom she abominated—Benson shows the whole Victorian panorama. Yet his book diffuses a quality which reminds one of the lad in the film "Cavalcade," who watched the body of the Queen of England and Empress of India drawn by on a gun carriage and turned to his mother to say, "She must have been a very little lady."

ALFRED BARRETT.

### Shorter Reviews

*ORGANIZATION FOR SOCIAL WELFARE.* By George B. Mangold. The Macmillan Company. \$3.50.

**A** COMPREHENSIVE though necessarily brief discussion of the organization and lack of organization in the complicated and amorphous field of social welfare, generously interlarded with special references to social workers and social problems. Certain chapters are devoted to types of organization such as local departments of public welfare, Community Chests, and State departments of social welfare; other chapters deal with problems such as Family Welfare, The Negro, Medical Charities, in terms of organization. For the most part factual and practical, the author inevitably touches social theory and ethics, as for example, when he advocates sterilization for the feeble minded before marriage. The usual defects of omission, at least from the Catholic point of view, are present, among them the failure to realize the necessity of religion, especially when discussing education and character-building agencies. In a chapter on the "Evolution of Private Social Work," the social work of the Catholic Church in the United States and through the ages receives a generous meed of praise.

J. L. S.

*THE BLUE EAGLE FROM EGG TO EARTH.* By Hugh S. Johnson. Doubleday, Doran and Co. \$3.00.

**A**FTER fifteen biographical chapters, the facts narrated in this book, are, with a few notable exceptions, common knowledge from the newspapers and reviews. Beyond that we

are given General Johnson's view and interpretation of the storm and stress that was the birth of NRA, and though there are many excerpts from speeches, documents, and records, it stands as Hugh Johnson's book, a highly personal affair, as was NRA under his administration. One may or may not agree with the General that NRA has lapsed into paralysis, that it cannot live without the Blue Eagle, that a fundamental error was made when the various phalanxes of recovery—agricultural, industrial, financial, relief—were not kept in perfect step, that the Department of Labor is by nature a special advocate and not the organ for the impartial settlement of disputes. Due discount must be made for the General's flamboyance and impetuosity, for the breezy diction of the barracks with one window opening on the stables, for his intense personal feelings. Every one with whom he has worked has the best mind in the country for his job. But all must concede that in Hugh Johnson the country found a servant who was not ashamed to be loyal and obedient in a sophisticated age. He mounted the guillotine on "the infinitesimal chance that the ax wouldn't work." It worked and he has not complained. The country has need of men who are willing to crown a service with a sacrifice and having found one can afford to do him honor.

B. W. D.

**THE LAYMAN'S NEW TESTAMENT.** By Hugh Pope, O.P. Sheed and Ward. \$1.50.

FATHER POPE has put this edition of the New Testament in a most convenient form. The text of Dr. Challoner's first revision of the Rheims version is given on the left-hand page in paragraph form, with the substance of each paragraph summarized in the margin. On the opposite page are the notes—not as copious, perhaps, as some may wish, or as a commentary might furnish, yet such as in a short space convey a great deal of information. Each book of the New Testament is preceded by an introductory statement, dealing with its general content, origin, and purpose. The reader is referred for a fuller explanation to the editor's well-known work, *Aids to the Bible*.

The edition is intended for serious and intelligent laymen, who are anxious to get at the meaning of the sacred text without entering into deep discussions on matters philological, critical, and exegetical. The main purpose of the notes is "to give sufficient to elucidate the line of thought in the text, and above all, to bring out the theological teaching therein enshrined." Frequent quotations from the writings of St. Augustine, and references to the writings of Josephus, Origen, St. Jerome, St. Gregory, Venerable Bede, and Cardinal Newman offer the more ambitious student valuable aid for further inquiry. A decided help is the carefully compiled index at the end of the volume.

One hopes that this attractive edition will have a wide circulation, and that it will stimulate many to search for the precious treasures of Divine Revelation contained in its pages. From the present volume, the reader may get a profitable understanding of the Sacred text, and a devout and helpful appreciation of the truths embodied in it.

H. W.

### Recent Non-Fiction

**BERLIN IN SEVEN DAYS.** Brussels in Seven Days; Vienna in Seven Days. By Arthur Milton. Guide books, as a rule, are not made for people in a hurry. Time and patience are usually required in order to unravel the secrets of Baedeker. The supposition underlying this new guide book (with its companion volumes, *Brussels in Seven Days* and *Vienna in Seven Days*) is not very comfortable, but they will assist those unfortunate mortals who try to do in short order the respective capitals. The author has followed the practical plan of telling of what he himself accomplished in the short space at his disposal. He combines a rapid but tranquil survey of the principal monuments with an engaging sense of the need to eat, shop, and enjoy a bit of relaxation. (McBride. \$1.50 each)

**ANGLICAN MEMORIES.** By Dom Bede Camm, O.S.B. This brief account of the conversion of one of the most prominent convert makers of England, was written nearly forty years ago. But the names of the persons involved were then suppressed, and Dom Bede adds sparkle to his narrative by revealing the names of his confreres in the Anglican Church and subsequently of some who came with him into the Catholic Church. A model for the controversial method. (Burns, Oates, and Washbourne. London. 2/6)

**THE CONSUMER SEEKS A WAY.** By Clark Foreman and Michael Ross. This narrates in the form of ingenious didactic fiction the efforts of John and Mary Littleman, college-bred depression victims, to find out why John no longer has a job and what they ought to do about it. Each current ism is represented by a typical character whom John meets or seeks. The verdict is that if John and Mary and all their kind had taken an active part in existing organizations for intelligent consumption, John might still be among the producers. Very readable propaganda in an excellent cause. (Norton. \$2.00.)

### Recent Fiction

**HASTA LA VISTA.** By Christopher Morley. An intimate account of the Morleys' vacation trip to Peru, written with humor and a sane common sense often wanting in travelogues. Mr. Morley does not presume to criticize Latin Americans from a viewpoint of self-assumed Nordic superiority, nor does he solve South America's current problems after a short stay. But with a humility as refreshing as it is unusual in a literary pundit, ingenuously confesses his ignorance and limits his conclusions to the premises supplied by his observations. (Doubleday, Doran. \$2.00.)

**VULTURES IN THE SKY.** By Todd Downing. Detective stories hunt for timeliness now, and this one goes to Mexico. The occupants of a Pullman are thrust into a threatened railroad strike, with references to religious fanatics and Cristeros robbing, plundering, killing. Published April 5. (Doubleday, Doran. \$2.00)

**DEATH IN THE AIR.** By Agatha Christie. An airliner over the English Channel is the locale of this latest exploit of M. Hercule Poirot, Miss Christie's favorite detective. Well contrived, perhaps too well, since the reader is not always treated fairly. But this does not detract too much from the story's merit. Published March 20. (Dodd, Mead. \$2.00)

**DEATH OF AN AIRMAN.** By C. St. John Sprigg. An intricate, carefully planned murder mystery, centered around an English airport and an international smuggling ring. Entertaining, easy to follow, and not too devious in treatment. Off to a brilliant start, Scotland Yard fumbles, and barely muddles through. Published March 22. (Doubleday, Doran. \$2.00)

**THE DOCTOR'S SON AND OTHER STORIES.** By John O'Hara. Vignettes affording brief glimpses of life which might be pleasant reading except that they are besmirched with filth and profanity, the latter often in the mouths of children. All this from the former student of a Jesuit college who is author of *Appointment in Samarra*. (Harcourt, Brace. \$2.50)

**THE WILL AND THE DEED.** By Dorothy Ogburn. A straight detection mystery, well conceived, though at times slightly dull. But competently written, and the reader treated fairly. Published April 10. (Dodd, Mead. \$2.00)

**MR. FORTUNE OBJECTS.** By H. C. Bailey. Six delightful tales of the inimitable Reggie Fortune, told in Mr. Bailey's best style. Each provides a genuine treat for the reader of detective fiction. Published April 19. (Doubleday, Doran. \$2.00)

**THE DEADLY DOWAGER.** By Edwin Greenwood. Blurred as a "gay and gruesome book," this fails miserably on the first, manages passably on the second, but quite often succeeds in being nastily suggestive. There is also a Jesuit who gives other characters a chance for occasional jibes at the Church. Published April 19. (Doubleday, Doran. \$2.00)



## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### Appreciative

*To the Editor of AMERICA:*

The members of the American West Indian Benevolent Society, Inc., hereby tender their words of commendation to you and AMERICA for the very fair, clarifying and challenging editorial opinion and special article in your issue of April 6, on the Harlem "riot" of March 19 and 20. As you have written, much has been said on the actual disturbances and too little on the causes behind it.

Our organization is thirty-five years old, many of its officers and members are Catholics, and we can see a betterment of conditions in this community only if the articulate opinion of the Church, civic groups, and the government recognizes that the entire city stands to suffer if any one section is compelled to be "bunched up" in filthy, high-priced, old-law tenements; if conditions are allowed which encourage high death rates and lead to juvenile delinquency; and if the cumulative impact of discrimination engenders a spirit of utter futility in the breasts of darker-hued residents and citizens.

In the past, the Church has not always been as outspoken as it might have been about the conditions right around it. All the more, therefore, we want to go on record as grateful for your position in the present matter and for your enlightened stand on other recent questions involving the race issue.

New York.

MATTHIAS GABRIEL,  
*President,*

J. D. SIMMONS,  
*Financial Secretary.*

### Sharing the Ordo

*To the Editor of AMERICA:*

We encourage the use of the Missal, especially in our convents, academies and colleges. Almost daily I say Mass in a nearby academy, and after placing the chalice on the altar, I turn to the congregation and announce the Mass of the day, the various Commemorations, the Preface, as well as the Gloria, Credo and last Gospel when there is one; finally the intention of the Mass. We priests ourselves need an Ordo; surely we cannot expect the congregation to learn things through intuition or Divine Revelation. As to my congregations, I already know their favorable reaction. I here submit my procedure to the criticism of my fellow priests.

Los Angeles, Calif.

JOSEPH A. VAUGHAN, S.J.

### Latin Droppers

*To the Editor of AMERICA:*

I heartily concur with the editorial "The Bachelor's Degree." Why are the colleges that sent forth such able men and women in all walks of life in the past generation now changing their requirements? The answer is simple; colleges are now measuring their success not so much by the proficiency of their graduates but by their enrolment figures. I grant college finances have suffered, but this does not justify their accepting money for tuition under the false pretense of a college education. The reason Latin is dropped as an entrance requirement is that too few could meet the entrance requirements to satisfy the college exchequer. The obvious result is the standard of the college course has to be lowered to meet the new type of student. Open finishing schools if you will but do not degrade the college standard. Few will deny that much of the education of the last few years has been

superficial. No Catholic college should graduate anyone who cannot intelligently follow the liturgy of the Church in the language of the Church, yet we find our colleges following the secular institutions instead of being the leaders.

I could give example after example of young men and women who have come to me after their high school course and said: "If I had only taken Latin for four years, I should have something substantial. Now I have what I could have acquired in six to ten months after graduation." It is well to bear in mind that the theory that there is no transfer of ability from subject to life is fairly well exploded today. Latin and Greek are not studied for the retention of a lot of forms, but for the mental training resulting from the necessary logical reasoning process involved in translation, the functioning of the memory and of the observing faculties.

Boston, Mass.

A MATHEMATICS MAJOR.

### Friends of Catholic Mexico

*To the Editor of AMERICA:*

You are to be congratulated for the splendid articles and editorials on the Mexican situation which AMERICA has lately published. I was particularly interested in your definitive statement: "Any inquiry into the religious persecution in Mexico is an inquiry into our dealings in Mexico" (AMERICA, March 2, 1935).

This is true. You are correct in remarking that the State Department's resistance to an inquiry is a principal reason why there should be an inquiry. That is the attitude of our society also. The Friends of Catholic Mexico are for the whole program of Mexican liberation, and they do not countenance the futile suggestion of another compromise such as that of 1929. Any plan of settlement which involves a recognition of Callesism in Mexico must be rigorously excluded. Our demand for the recall of Josephus Daniels does not advise the Government of the United States to act in an unfriendly manner toward a "friendly nation." It simply means that our Government is called upon to repudiate the offensive actions of its own Ambassador in Mexico. The Government of Mexico is pleased with the conduct of Daniels, but his recall would not be an affront to that Government.

Our society was the first in the field. It was founded by myself in October, 1934. During the succeeding months its membership has grown rapidly. Our roll carries the names of many clubs, sodalities, Holy Name societies and other organizations as well as hundreds of individual member names. The first steps have been taken to extend the society to the nations of Central and South America, and that phase of the work is in charge of Sr. David Fonseca, our enterprising Secretary of the Spanish-American section. We regard that as perhaps the most important part of our program, since we feel very strongly that unless our brethren of those nations are aroused the Mexican Government will be able to say that only a few Catholics of the United States of North America are taking an interest in the plight of their fellow-religionists of Mexico. A boycott of commodities produced or manufactured in Mexico is one of the planks of our platform, and it is about to get under way. We are discouraging tourist traffic in Mexico and shall publish a pamphlet for distribution to prospective tourists as soon as we have sufficient funds at hand to warrant the necessary expenditure.

All willing to devote themselves to the rescue of Mexico, no matter how long a time the task may require, are invited to communicate with me. I am prepared to receive enrolments and shall gladly answer any inquiry. The society has no other means of financial support than the free-will offerings it receives. Accordingly, donations to any amount will be gratefully acknowledged and used for the publication and distribution of literature, expenses of organization, etc. The society will hold a convention in one of the Northern cities next December.

Huntington, Ind.

ROBERT R. HULL.

## Chronicle

**Home News.**—On April 28 President Roosevelt made another radio talk to the people, his first since January 4. He indicated increased confidence in his recovery program, promised all possible speed in re-employing the employable idle, and asked for public cooperation in doing this efficiently. He outlined the legislation still pending before Congress which he wanted enacted—extension of the NRA, the holding-company bill, transportation regulation, the banking bill, and the social-security measure. On April 25 and 26 he completed the organization to handle the works-relief fund. A Works Allotment Division, comprised of Cabinet members, heads of governmental agencies, etc., was announced, to advise the President on final allocation of funds. Harry L. Hopkins was appointed Administrator of the Works Progress Division. On April 27, Secretary Ickes, at the request of Frank C. Walker, announced that PWA would accept applications for loans and grants from the fund. After six days of debate and filibuster, the Senate dropped consideration of the anti-lynching bill on May 1, and began consideration of the Harrison compromise bonus bill. On the same day the Senate Finance Committee voted sixteen to four on a resolution continuing the NIRA in amended form from June 16 until April 1, 1936, striking out price-fixing provisions and eliminating intra-State-commerce jurisdiction. This was reported as contrary to the President's expressed wishes, although he had said he "could not" veto the resolution if it were passed. The Naval Appropriation bill was approved by the House on April 26, while the fleet prepared to begin its war games in the Pacific. On April 30 President Roosevelt censured the House Military Affairs Committee for publishing secret testimony of Army officers on the Wilcox Air Base bill, which involved our relations with Canada. He asserted that those views did not represent those of the Administration, and assured that the United States would observe in letter and spirit its treaties with Canada. On April 28 the National Association of Manufacturers reported that the United States was nearer the end of the depression than at any time since 1932, but that "reform" legislation should be shelved until the next session of Congress. The annual meeting of the Chamber of Commerce of the United States opened in Washington on April 30, with strong attacks on the President's policies and actions. It was reported that President Roosevelt had definitely decided to withhold a message of greeting to the convention. On April 27 it was announced that James A. Moffett, Federal Housing Administrator, would take a furlough until August instead of resigning. Republicans from six New England States met on April 30 to consider policies for the 1936 campaign.

**Hitler Helps Pagans.**—A pagan ceremony announced as the "German Spring Festival" was broadcast from Berlin. Later a huge Nordic pagan mass meeting was held

in the Berlin *Sportpalast*, the first to be organized by Nordic pagans. Vicious attacks were loosed on Christianity and each attack set off thunderous applause. Prof. Jacob Wilhelm Hauer, prominent German pagan, disclosed to the meeting that God had revealed Himself to the German people through Reichsfuehrer Hitler. There was no place for prayer or worship in the Nordic pagan religion, Professor Hauer indicated. Racial unity was the only important thing, he said. The two chief sacraments of the Nordic pagans, he informed the meeting, are "the greeting of the new-born child" and marriage as a festival of recognition of the duties imposed by race. Christianity was not the true religion of the German, he declared. Count Reventlow described the pagan movement as "religious and non-Christian," born of the Germanic longing for something apart from Christianity. There were numerous indications that the Hitler Government was not merely tolerating but actively supporting the spread of the Nordic pagan movement and its assaults on Christianity. All Catholic and Protestant public meetings were forbidden.

**German Catholics Seized.**—Returning from a visit to the Pope, 2,000 young German Catholics were subjected to reprisals by Nazi police, it was reported. Wholesale arrests of Catholics on charges of violating foreign-exchange regulations were revealed. Fifty-four convents and monasteries were raided. Many nuns arrested and lodged in prison had never heard of the foreign-exchange laws. The Deputy Governor of the Rhineland decreed that clergymen detracting from Nazi principles in their defense of dogmatic views shall be fined or imprisoned. The last issue of the Berlin diocesan weekly was confiscated by police. Thirteen anti-Christian publications were on sale in Cologne. In Aix-la-Chapelle crucifixes in the civic hospital were removed by Nazi authorities over the Bishop's protest. Crucifixes and holy pictures were removed from a children's home, and statues of the Blessed Virgin in various parts of the city disappeared. In an effort to save the parish schools, a nationwide Catholic "educational" week was under way. A Catholic children's meeting was banned in Cologne.

**Germans Build Submarines.**—About six months ago the Reich ordered twelve submarines, it was learned, and was already assembling them. There were numerous denials from various Berlin sources, but all the denials were from anonymous spokesmen and were discounted. The submarine school at Kiel was reopened. The Versailles Treaty forbids submarines to Germany. The dependence of the Reich upon foreign raw materials was reported to be looming as a serious obstacle to the comprehensive plans for rearmament. A labor-creation program for the Saar Basin was announced. May Day, converted into the Festival of the Nation, was widely celebrated. In his speech, Herr Hitler declared: "We do not want war. We want nothing but peace with the world." The expected announcement by Herr Hitler of wage increases was not forthcoming. It was said that protests from industrialists had dissuaded the Chancellor.



**MacDonald Challenges Germany.**—An article published in the *News Letter*, the organ of Prime Minister MacDonald's Parliamentary group, contained sharper criticism of Hitler and his Government than any statement yet issued by a member of the British Government. After professing his sincere desires to establish peace and his understanding of Germany's demands for justice, Mr. MacDonald referred to the recent Berlin conversations and alleged that "Germany has acted in such a way as to destroy the feeling of mutual confidence in Europe. It has broken up the road to peace and beset it with terrors. It claims a measure of armed power which puts most of the nations of Europe at its mercy." He refused to accept the German plea that it was satisfying the demands of honor and security. He declared that Germany was the most secure nation in Europe before it had roused fear and suspicion against itself, and further stated:

German people who believe the stories of encirclement cannot help recognizing that their latest policy of military expansion, together with the circumstances of its declaration—an army greater than that of any other nation in Europe, an air force already declared to equal ours, and a fleet that would be equal to the French and superior to the Italians—must rouse fear and unsettlement in the mind of every nation at which it can strike, and inevitably force the sound, pacific idea of general collective security into a dangerous form of military alliances.

British papers found Mr. MacDonald's article inopportune and harmful in its implications, though they did not deny the truth of his analysis. The German press was forbidden to publish it.

**British Cabinet and Germany.**—Disagreements between members of the British Cabinet on the attitude toward Germany were divulged, and recent meetings of the Cabinet ended in doubt and indecision. The members were divided as interventionists who leaned toward closer union with France, and isolationists who held for neutrality. The group of German sympathizers, under the lead of Sir John Simon, has grown quiescent, especially since the revelation that Germany planned twelve new submarines.

**Chaco Peace Move.**—Answering a collective note from Argentina, Chile, Peru, and the United States, Brazil on May 1 accepted the suggestion of these countries to join them in a conference looking to a peaceful settlement of the Chaco War. This was a change of position on the part of Rio de Janeiro, since the Brazilian Government had previously indicated an unwillingness to cooperate with the other Governments in a peace parley. Meanwhile the fighting went on and reports from the war area indicated that Bolivia again had the upper hand. Their offensive, according to La Paz dispatches, was entirely successful and a good deal of the ground gained early in April by the Paraguayans was recovered. Asuncion announcements contradicted some of the Bolivian reports, but substantially they seemed to be verified. The fighting was continuous and severe and there were many casualties.

**Government Changes in Brazil.**—According to a New York *Times* press dispatch Brazil's Constitutional Assembly which had been occupied with drafting a new Constitution for the past two years passed out of existence on April 27. The Chamber of Deputies and Senate elected last October according to the new Constitution were formally inaugurated on May 3. The personnel of the Chamber consists of 250 members chosen by popular vote, and fifty chosen by professional and workers organizations. The Senate has forty-six members, two from each State and two from the Federal District of Rio de Janeiro. The new Constitution is regarded as affording the most complete protection for Labor of any legal system in the world. Just before Congress convened the disturbed political situation reported in the State of Para during April grew quiet. The election for a new Governor to succeed Major Barata was scheduled to take place under orders from the Superior Electoral Tribunal. It was expected that Jose Malcher would be a compromise candidate.

**Mexico's Silver Crisis.**—The increased price the United States Government will pay for silver caused a sharp decrease in the exchange value of the dollar with the peso. President Cárdenas closed all banks on April 27 and ordered the present silver money exchanged for paper notes, in order to prevent the exportation or melting down of currency. Mexico feared the loss of profitable export trade, as well as decreased tourist revenue, if the peso increased too greatly in exchange value. Treasury officials in Mexico City alone withdrew 40,000,000 silver pesos from banks, paying the equivalent in bank notes, and this was done throughout the Republic. On April 28, Roberto Lopez, Assistant Secretary of the Treasury, flew to Washington and, with Ambassador Castillo Najera discussed the problem with Secretary Morgenthau. The Bank of Mexico restored the exchange rate of 3.60. On April 29 it was announced that the Mexican Government and the United States Treasury had come to a "mutually satisfactory" understanding on the silver-purchasing program. The Mexican Government issued a large quantity of bronze and copper coins, but there was still a shortage of small change for business transactions. Congressman Fenerty of Pennsylvania vigorously attacked Ambassador Daniels and President Roosevelt on April 25 for their failure to protest against the Mexican Government's religious persecution. A general strike went into effect on April 26 in Tampico, in sympathy with a strike of petroleum workers.

**Peace Guarantees.**—Little progress was reported in the matter of the proposed alliance between France and Soviet Russia, for mutual assistance guarantees within the framework of the Covenant of the League. The Russians were ready to agree that the treaty would not be directed in its wording against any particular Power. The chief problem was to find a way in which instantaneous aid could be assured in case of aggression, while maintaining the prestige of the League Council to whom

the matter should first be referred. At the same time smaller States were preparing to build up their armaments as protection against their powerful neighbors. Important increases in provisions for airplane development were being made by the Scandinavian countries, Finland, and the Baltic States, while Rumania approved on April 28 a vast national defense scheme designed to make her the strongest military Power in Southeastern Europe and the Balkans. A contract with the Skhoda Munitions Works of Czechoslovakia was signed by the Rumanian Council and about \$220,000,000 would be spent upon a ten-year armament program.

**Jugoslav Opposition.**—For the first time since the accession to power of the present dictatorship in Yugoslavia, the Government was ready, under the Regent Prince Paul, to face a popular electoral verdict, which would be rendered at the election on May 5. The first electoral mass meeting was held at Belgrade on April 29, and 15,000 people turned out for it. Dr. Davidovich, former Premier and leader of the Serbian Democrats, was forming an opposition group with the Croats of Dr. Matchek in Croatia. Reports were current of the arrest of Opposition candidates in Bosnia and Serbia.

**French Treaty Signed.**—The signing of the French-Soviet mutual assistance agreement was finally achieved on May 2. Foreign Minister Laval and the Russian Ambassador, Vladimir Potemkin, were in conference during May 1 and announcement of their signatures to the treaty was momentarily expected, but late that night even the initialing of the agreement was deferred. No reasons were given out, of course, to explain the delay, but observers predicted that the document would be initialed very soon, to be followed by a visit of M. Laval to Moscow, where the final signatures would be affixed. It was rumored that the agreement comprised five articles. If either nation became the victim of unjust aggression, an appeal to the League under Article X was provided for in the first clause. The second called for immediate assistance in the event that the Council did not come to a unanimous decision. The third obliged both nations to mutual assistance under other circumstances provided for under Articles XVI and XVII of the Covenant. The fifth and sixth paragraphs guaranteed fulfilment of League obligations and fixed the time limit of the treaty.

**Reds in the Philippines.**—On May 3 radicals in five provinces of the Philippine Islands rose in what was obviously an organized plot against the Government. However, prompt action on the part of the authorities and the lack of leadership resulted in a speedy quelling of the revolt, but not before sixty had been killed in rural sections of the Islands. The revolt was instigated by the Sakdalistas, extreme radicals, chiefly as an evidence of their opposition to Sr. Quezon, foremost candidate for the Commonwealth Presidency, for which elections were announced to take place on May 14. The revolt was the more significant because of the absence of Governor Gen-

eral Murphy as well as Sr. Quezon, the President of the Senate, in the States, as well as the Vice-Governor, and the Secretary of the Interior, who were on official visits to the isolated Igorot provinces in Northern Luzon.

**May Day in Moscow.**—The usual impressive demonstration of military strength was held in Moscow on May 1, with massive displays of motorized equipment and aerial armaments. The note most insistently sounded by the Third International in its worldwide appeal was that of working-class unity, inviting Socialist and even Christian working-class organizations to come in with Moscow. A similar tone was given to demonstrations in other parts of the world. The completion of the first seven-mile unit of the new subway, or "Metro," in Moscow gave the city a special new showpiece for visitors.

**Lourdes Celebration.**—The Lourdes triduum, bringing to a close the jubilee celebration of the nineteenth centenary of Christ's death, came to an end on the afternoon of April 28. It was estimated that close to 300,000 people made the pilgrimage to take part in the ceremonies. At the Grotto of Massabielle, Masses were celebrated during the day and night uninterruptedly for the seventy-two hours of the Triduum. The final High Mass was sung by the Papal Legate, Cardinal Pacelli, and the Holy Father, speaking from his library in the Vatican City radio station, broadcast his blessing to the pilgrims in Lourdes. Cardinal Pacelli said that the occasion was unique in the history of the Church.

**Portugal's President.**—After a postponement due to the principal's illness, Oscar de Fragosa Carmona appeared before the National Assembly on April 26 and took the oath of allegiance to the Constitution. The ceremony was reported as the most imposing held in Lisbon during many years. The term of the Chief Executive of the Portuguese Republic is for seven years, and this ceremony capped the re-election of Sr. Carmona. The newly sworn president made the usual speech; he pointed to the reforms that had been carried through under his previous Administration and outlined the program of improvement he intended to follow in the coming term.

Next week's issue will be our annual Spring Book Number. The new books will be studied and reviewed by our usual capable staff of reviewers in unusual numbers.

Most of the discussion centering about Father Charles E. Coughlin has resolved into calling him names. There has been a notable lack of a cool appraisal of his theories. The Editor will essay such an appraisal in a series beginning next week. The first article will be called "Father Coughlin and Social Justice."

The signing of the treaty between France and Soviet Russia raises the acute question of the new standing of the League of Nations. Next week John LaFarge will meet this issue in "Can Russia Guarantee Peace?"